

THE  
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, by the Editor of "Captain Rock's Memoirs."* London: Longman & Co. Second Edition, 1833. 2 vols. 12mo. Pp. 335, 354.
2. *Guide to an Irish Gentleman in his Search for a Religion. By the Rev. MORTIMER O'SULLIVAN, A.M. Rector of Killyman.* Dublin: Curry. London: Simpkin and Marshall. London, 1833. Pp. viii. 348.
3. *Reply to the Travels of an Irish Gentleman in Search of a Religion; in Six Letters, addressed to the Editor of the British Magazine, and re-printed from that Work. By PHILAETHES CANTABRIGIENSIS.* London: Rivingtons. 1834. Pp. 171.
4. *Second Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, not by the Editor of "Captain Rock's Memoirs."* 2 vols. Dublin: Milliken. London: Fellowes.

(Continued from p. 409.)

HAVING explored the Apostolic Fathers with the success detailed in our last Number, our Irish traveller "launched boldly into the sacred literature of the second century," when he "found his sails taken aback by the following passage in Justin Martyr:—

"Nor do we take these gifts (in the Eucharist) as *common bread and common drink*; but as Jesus Christ, our Saviour, made man by the word of God, took flesh and blood for our salvation, so in the same manner we have been taught that the *food* which has been blessed by prayer, and by which our blood and flesh, *in the change*, are nourished, is the *flesh and blood of that Jesus incarnate*.—Apol. I."—Vol. I. pp. 28, 29.

The reference is incorrect. It is not from the first, but from the second Apology of Justin that our traveller meant to make his extract. But, considering that he managed to read the entire works of the Fathers, (which alone took Archbishop Usher ten years), to write his book, and to print a second edition of it, between the years 1829 and

1833, such little matters, though by no means infrequent, must be overlooked.

Now let us examine the passage itself. Even as it stands above, it makes nothing for transubstantiation. It says that the Eucharist is not to be taken as common bread and common drink. Assuredly. And so says the Church of England. It is *consecrated* bread and drink, and therefore, of course, not common.\* Justin says, that it is the flesh and blood of Jesus incarnate.—Well. And the Church of England prays that we may so “*eat the flesh of Christ, and drink his blood*, that our sinful bodies may be made clean through *his body*,” &c., and says that the body and blood of Christ are *verily and indeed taken and received* by the faithful in the Lord’s Supper. All this argument, then, is mere *petitio principii*. Passages without number may be produced from the Fathers, and from Protestant divines too, in which the consecrated bread and wine are called the body and blood of Christ. But this is not the question. The question is, *whether their authors intended a literal or a figurative sense*. As to the expression, “in the change,” it may surely as well signify the change from ordinary to sacred as the portentous metamorphosis for which the Papists contend. But the very structure and sense of the sentence show that *neither* is the true meaning; for neither of these changes would render bread and wine better adapted to the nourishment of our blood and flesh than before. The change intended is evidently that of food into the substance of the eater’s body: “*ἐξ ἧς αἷμα καὶ σάρκες, κατὰ μεταβολὴν, στρέφοντα ἡμῶν.*”

Thus far then, Justin may seem neutral. But he is not really so—for he says the Eucharist is not *common* bread: an expression he would scarcely have employed had he meant to say *it was not bread at all*.† But how was it that our Traveller, in arriving at this passage, managed to miss sight of the very words which precede it, and which would have secured him against the accident he sustained?—They are explicit and impervertible. “Those who with us are called deacons offer to each of the persons present the opportunity of participating in the Eucharistical BREAD, and WINE, and WATER, and convey it to those who are absent: and this food is called among us the Eucharist; of which none are permitted to partake, except those who believe that the doctrines taught by us are true, and who have been washed for the forgiveness of sins in the font of regeneration, and who live as Christ enjoined. For we do

\* The term “*κοινὸν*” is evidently here opposed to *ἅγιον* or *καθαρόν*. See Acts x. 14, &c.

† The Irish Gentleman elsewhere quotes, in proof of transubstantiation, the following from Cyril of Jerusalem: “The eucharistic bread, after the invocation of the Holy Spirit, is no longer *common* bread, but the body of Christ.” Had Cyril believed the doctrine contended for, it is quite evident that he would never have admitted the word *common* at all.

not receive these aliments as common bread," &c. as our Traveller has given it. Here we have Justin calling the elements *after* consecration, ("τοῦ εὐχαριστηθέντος ἄρτου, καὶ οἴνου, καὶ ὕδατος,") BREAD, and WINE, and WATER.\* If this will not satisfy us that Justin Martyr was no transubstantialist, we can ask no more. But the horror with which he speaks of cannibalism (of which the early Christians were accused by their heathen persecutors) is quite conclusive as to his opinion, so far as any negative will admit of positive proofs: "What voluptuary, or debauchee, and esteemer of human flesh to be good for food, could be able to welcome death, whereby he would be deprived of all his comforts?"† Could any believer in the doctrine of transubstantiation have dared to write thus?

It may be advisable here to observe, once for all, that our young Irish traveller, like many other superficial people, constantly mistakes names for things. Thus, because Clement was a *Pope*, *popery* (*i. e.* indulgences, Peter-pence, pilgrimages, &c.) is a primitive institution. Because the word *tradition* is applied to any doctrine *delivered*, therefore it is always to be taken for those doctrines which the Church of Rome pretends to be apostolic, and for which she has no foundation but assertion. Because the word *relics* signifies the *remains* of a person, therefore no mention can be made of relics by any ecclesiastical writer, without immediately claiming his authority for all the marvels of Naples and Compostella. Because antiquity always commends concurrence with the *Catholic Church*, therefore it enjoins communion with the Romish, *which calls itself Catholic!* This principle pervades our Irish Gentleman's Tour, and no where is it more conspicuous than in his laboured argument for the monstrosity of transubstantiation. He finds the Fathers perpetually asserting that the elements of the Eucharist *are* the body and blood of the Lord, and therefore concludes at once that they all assert it in the *Romish sense*; while this is the very matter in debate; the Church of England affirming the doctrine as stoutly as the Fathers, but differing from Rome about the interpretation.‡

As this is the only Popish doctrine which appeals in form to Scripture for support, it may be proper to consider what the value of that

\* The use of water, which Justin here notices as the practice of the Church in his day, is called by Chrysostom "an evil heresy." (*αἰρεσις πορνικῆς*.) Homil. 82. in Matth. So much for "the consent of the Fathers."

† τίς γὰρ φιλήδονος, ἢ ἀκρατὴς, καὶ ἀνθρωπίνων σαρκῶν βορὰν ἀγαθὴν ἡγούμενος, δύνατο ἂν θάνατον ἀσπάξασθαι, ὅπως τῶν αὐτοῦ ἀγαθῶν στέρηθῃ; Just. Mart. Apol. I.

‡ The Irish Gentleman adduces the following from Jerome, as complete proof that transubstantiation was the doctrine professed by that Father:—"Moses gave us not the true bread, but our Lord Jesus did. He invites us to the feast, and is himself our meat: he eats with us, and we eat him."—Ep. 150, ad Hedib." (Vol. I. p. 169.) Yet Wesley wrote

"Jesus, Master of the feast,  
The feast itself thou art;"

and much would he have been astonished had he been cited as a witness for transubstantiation!

support is; which we purpose doing with special reference to the work before us; for, in any other way, such a task would be superfluous. "It is remarkable enough," says our author, "that Protestants, who are so much for referring to the language of Scripture, on every occasion, should yet, in this important instance, question its *most express and simple declaration*." (Vol. I. p. 132.) We will not rest our reply on a *tu quoque*, and say, "It is remarkable enough that you, who think so lightly of Scripture every where else, should be so well disposed to listen to it here;" but, as our young Traveller for once is willing to be met in the field of Scripture, we will give him the meeting. What is the "express and simple declaration" which we question?—That a piece of bread is *literally* a human body. Does the Irish Gentleman believe that a *cup* is *LITERALLY* a *testament*? Yet he must believe it, if his argument from Scripture be good for aught. The authority, the occasion, the circumstances of this declaration are the very same as those which attended the former.\* Besides, it is *after* consecration that our Lord says, "*THIS fruit of the vine*." And the temerity which could appeal to St. Paul in corroboration of the Popish doctrine is rebuked by the Apostle himself. "Let a man examine himself, and so let him eat of that *BREAD*." "The *BREAD* which we eat, is it not the communion of the body of Christ?" In both these places the term *bread* is used *after* consecration, which would be a profanation of the most horrible kind, if the Popish belief be true. Nay, it is even said, "As often as ye eat this *BREAD*, and drink this cup, ye do shew the Lord's death *till he come*."† How? till he come? According to the Popish doctrine, he comes as often as the Eucharist is solemnized. What now would seem the "most express and simple declaration" of Scripture?

But we have been already, although very needlessly, informed that the young Goliath of Rome was not very "mighty in the Scriptures." And he proceeds to give us an illustration of the fact, the temerity of which, even in a Papist, even in the Irish Gentleman, is astounding. He tells us that the Capharnaïtes [Capernaïtes] were the first Protestants. When our Lord, as recorded in the 6th chapter of St. John, declared the necessity of eating his flesh and drinking his blood, they understood him literally, and forsook him.‡ On which we have the following piece of comment:—

Did he (as has been done for him, in modern times,) confess that, on so solemn an occasion, he had made use of a most forced and unnatural metaphor,

\* Luke xxii. 20. 1 Cor. xi. 25.

† See 1 Cor. xi.

‡ We cannot perceive the parallel between the Capernaïtes and the Protestants. The Capernaïtes understood our Lord *literally*, and abandoned him. Protestants understand him *figuratively*, and adhere to him. A literal interpretation of ceremonial observances is much more characteristic of Jews than of Christians. The Jews, for the most part, understand their sacrifices as literal atonements. Even Nicodemus saw a literal birth in the sacrament of Baptism, as the Papists, following the Capernaïtes, see the Saviour carnally in the sacrament of the Eucharist.



and that, by eating his flesh and drinking his blood, he meant nothing more than believing his doctrine? Did "the great Proclaimer" of this miracle endeavour to fritter away its wonders, and bring them down to the low level of the faith of his hearers, by averring, in the language of the Sacramentarians, that the bread and wine were but the signs or symbols of his body, or by assuring them, with the Calvinists, that it was by a mere act of faith they were to partake of his flesh, while the body itself would be, at the time, as remote from them as heaven was from the altar? Did our Saviour, I ask, do thus? Let the sacred text answer the question.—Vol. I. pp. 222, 223.

The demand has the recklessness of insanity. The sacred text *shall* answer! to the utter confusion of the transubstantialist. "It is *the Spirit* that quickeneth: THE FLESH PROFITETH NOTHING: the words that I speak unto you, *they are spirit*, and they are life."\* Can language more directly affirm the truth of the spiritual, the falsehood of the carnal, acceptance?

Had our Traveller been more conversant with Scripture, he would have spared himself this inauspicious appeal, and he would have likewise been very cautious how he meddled with the literal language of the 6th chapter of St. John. For the *literal* bearing of that chapter is not so much that the bread of the Eucharist is flesh, as that *the flesh of our Lord is bread*; he says, indeed, "the bread that I will give is my flesh;"† but he more frequently inverts the proposition: "I am the bread of life," "I am the living bread," &c. If therefore this chapter is to be literally interpreted at all, it will not so much prove the Popish doctrine of the Eucharist, as that *our Saviour actually bore a body of bread*. For the blasphemy of such a conclusion, not we who indicate it, but those who insist on the principle from which it inevitably results, must stand accountable.‡

It is undoubtedly true that the Fathers, echoing our Lord's own vivid and forcible language, and imitated herein by our own Church of England, have employed expressions which, literally taken, aver the doctrine of transubstantiation, and the literal acceptance of which, in darker ages, and under the direction of an interested priesthood, gave rise to the prevalence of the doctrine itself. On such a subject some latitude of language might be expected, and, the rather, because the opinion to which it has led might seem at first so outrageously unrea-

\* John vi. 63. What will the Irish Gentleman say to the expositions of his favourite ancients on this passage? Augustine says: "Understand *spiritually* what I have said. You are *not* to eat this body which you see, nor to drink that blood which those who crucify me shall shed. It is a sacrament which I recommend to you: *spiritually understood*, it quickens you." (In Ps. xcvi.) The language of Chrysostom is very similar, and equally express. (See his 47th Homily on this Gospel.)

† John vi. 51. ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστίν, which might also be rendered, *my flesh is the bread that I will give*. The Vulgate admits of a like translation.

‡ In what we have above written, we have taken for granted that our Lord's discourse relates to the Eucharist. We do not think however that it refers actually to the *rite*; but we have no doubt that the thing intended is the same as that which the *rite* expresses.

sonable, that no mistake whatever could possibly give rise to it. Accordingly, such terms as "ἡ φρικτὴ θυσία," "ἡ φρικωδέστατη θυσία," &c. frequently occur in the patristical writings as designations of the Eucharist.\* The term "θυσία," and the English "*sacrifice*," are, in like manner, applied to the immolations under the Levitical dispensation, which, like the Eucharist, were commemorative of the one great sacrifice; and, by inversion, our Lord himself is called "the *Lamb* of God." It would be certainly as reasonable to infer that our Lord was literally a lamb, as to collect from terms of precisely analogical usage that the consecrated symbols were really the objects they commemorate.

Our limits would not permit us individually to canvass the authorities in favour of transubstantiation which our Traveller has assembled from Fathers and Liturgies. It is not necessary. Some are suspicious; some are garbled; some carry with them their own refutation; but the remainder prove nothing in a question which does not turn upon the *literal* meaning of expressions; a point which Protestants have readily conceded.† These citations are examined by Philalethes, who has very ably exposed the bad faith of the Irish Traveller in dealing with them.‡ The best answer to them all is one which has the advantage of good sense, and the authority of antiquity, and must necessarily have weight with Romanists, as it is the diction of a Father—of a Saint—of AUGUSTIN. We introduce it with Mr. O'Sullivan's admirable comment.

There was one passage, which seemed beyond all others worthy of a place in any collection of ancient testimonies, and which, for what reason we are not informed, has not been honoured by our Traveller's notice. Indeed, considering the authority ascribed to its author's opinions, the nature of the subject to which it was applicable, the circumstances under which it was delivered, its notoriety, and the unequivocal exactness of the language in which it is expressed, the silence in which our Traveller passed it by would be more intelligible in one,

\* Our own Communion Service has "this our *sacrifice* of praise and thanksgiving," &c.

† Among the most daring of declamatory writers on this subject is Chrysostom; and one of his most florid and highly-wrought discourses on the Eucharist is to be found in his "ἡθικόν" to his 82d Homily on St. Matthew, which abounds in language from which the transubstantialists draw arguments for their cause. Yet, in the midst of his rhetorical fervours, occurs the following passage. "Since then the word saith, *This is my body*, let us be persuaded of it, and believe it, and regard it with the *mental eye*. For Christ hath afforded us *no sensible substance*; but *all is mental*, though conveyed by sensible means. Thus also in baptism, the blessing is conveyed by a *sensible medium*, water; but the effect is mental, regeneration and renewal." It is evident that Chrysostom understood an analogy between baptism and the eucharist, which is utterly irreconcilable with the doctrine of a material presence in the latter.

‡ The Irish Gentleman has the hardihood, in his zeal for transubstantiation, to adduce the following from a letter of St. Cyprian to Pope Cornelius: "How shall we teach them (the martyrs) to shed their blood for Christ, if, before they go to battle, we do not give them *his blood*?" Whatever Pope Cornelius might think, we fear his infallible representative of the present day would have excommunicated St. Cyprian for so gross a violation of the doctrines of Trent as the presentation of the cup to the laity.

whose Romanism, (like the great house of Douglas,) was seen only in that maturity of attachment to his Church which forgets early difficulties and embarrassments. The author of the passage I am about to recite is St. Augustine, and the subject to which it is applied, is a controversy, in which the main (perhaps we might add only) question is, whether certain words are to be understood in their literal or in a figurative acceptation. It is as follows: "If the speech be a precept forbidding some heinous wickedness, or commanding to do good, it is not figurative, but if it seem to command a crime, or to forbid that which is profitable, it is. For example, 'except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you'—this seems to command a crime; therefore it is *figurative*, commanding us to communicate in the passion of our Lord, and with delight and profit to lay up in our memories, that his flesh was crucified and wounded for our sakes."\* Will any reflecting man say that one who believed in transubstantiation could express this opinion; or will any man, cognisant of the admitted license of language, hesitate to acknowledge, that all those testimonies from Augustine's predecessors and cotemporaries which our Traveller has recited, belong to a class upon which a general judgment has been pronounced, in the rule of interpretation which declares our blessed Saviour's precept figurative?—*Guide*, pp. 64, 65.

The supremacy of the Romish Church is not even pretended to have any foundation in Scripture; and of the few passages adduced from the Fathers in its favour by the Irish Gentleman, the majority require the very ample concession, that the Catholic and the Romish Churches are the same; an artifice which cannot have a moment's success, except with under-form schoolboys and members of a certain honourable assembly. Thus Lactantius is brought forward to say, "The Catholic Church alone retains the true worship;" but before this passage can be of any use to the cause of Rome, it is necessary to prove that the Romish and Catholic Churches are identical.—Eusebius is, pleasantly enough, introduced, under the head *Authority of the Church*, to bear witness, as follows:—

"Which truths, though they be consigned to the Sacred Writings, are still, in a fuller manner, confirmed by the Traditions of the Catholic Church, which Church is diffused over all the earth."—*Travels*, Vol. I. p. 51.

So the Church *diffused over the whole earth*, is the Church at Rome!

Come we now, therefore, to a very obscure passage of Irenæus, which has long been a favourite with the advocates of Romish supremacy. We have already admitted that the Roman Church, very naturally, was allowed a primacy when the empire and the known world were nearly commensurate. Of that admission our opponents are welcome to make the best advantage they can. There can be no doubt that, if Rome, at the time of the Reformation, would have sacrificed her corruptions, the same primacy would as cheerfully have been granted her by the Protestant Church. But such a primacy was never

\* Aug. de Doct. Chris. lib. iii. c. 16.

† We must refer our readers to the same admirable writer, and to Philoletes, for a complete refutation of the traveller's view of the "*Disciplina Arcani*," which, it is contended, was the reason why the Fathers of the third and fourth centuries were so marvellously chary of their illumination on the deification of the wafer.

matter of right, but simply of courtesy and convenience. Thus then speaks Irenæus in our Traveller's version :—

"We can enumerate those bishops who were appointed by the Apostles and their successors down to ourselves, none of whom taught or even knew the wild opinions of these men (heretics) . . . However, as it would be tedious to enumerate the whole list of successions, I shall confine myself to that of *Rome*, the *greatest and most ancient and most illustrious Church*, founded by the glorious Apostles Peter and Paul ; receiving from them her doctrine which was announced to all men, and *which, through the succession of her bishops, is come down to us*. Thus we confound all those who, through evil designs, or vain glory, or perverseness, teach what they ought not ; for, to this Church, on account of its *Superior Headship*, every other must have recourse, that is the faithful of all countries : in which Church has been preserved the doctrine delivered by the Apostles."—*Adv. Hæres. lib. 3.—Travels*, Vol. I. pp. 30, 31.

The original of this passage is not extant. We possess it only in a very indifferent Latin translation. The absence of the demonstrative article in Latin may sometimes cause ambiguities ; but it ought not to have done so here. It must be quite certain that Irenæus never meant to call Rome *the most ancient Church* ; because he could not be unaware that there were several more ancient ; as Jerusalem, Antioch, Ephesus, &c. It is therefore beyond doubt that he has only called the Church of Rome "*a very considerable, ancient, and illustrious Church* ;" the first and last of which, in the second century, she might well be designated. It is no less evident from the passage, even as it stands in our Traveller's translation, that the Father meant to claim *equal orthodoxy* for all Apostolical Churches, but mentioned Rome only, simply because "it would be tedious to enumerate the whole list of successions." Now let us advance to the concluding proposition, of which the Romanists make such ample use. We set it before our readers as it stands in the old Latin version :—

"Ad hanc enim ecclesiam, propter potentiores principalitatem, necesse est omnem convenire ecclesiam ; hoc est, eos qui sunt undique fideles."

It requires no very ponderous scholarship to see that a cause which commits itself to props like these may be very readily overturned, if it fall not by its own weight. If this passage were offered for translation to one hundred persons who had never heard of the Romish controversy, perhaps no *two* would agree in their rendering, and no *one* stumble upon that of the Irish Gentleman. We do not profess to understand it accurately : the expression has all the stiffness of translation, nor did the translator possess a very critical knowledge of the language he was using. The *meaning* of the sentence collectively seems easier to attain, than that of its individual members. Irenæus would naturally say, as a cause of the superior advantages of the Church of Rome, that, on account of the surpassing importance of the city, as the metropolis of the world, and seat of empire, the whole Church, that is, all believers every where, would necessarily resort to that

church; and that, consequently, the true doctrine would naturally be most likely to be found in a Church to which so many believers of distant countries, and, in a manner, the whole Catholic Church, resorted. It was not then because the Church of Rome had an inherent "primacy," that she possessed these facilities for determining true doctrine; but because so many members of *other Churches* resorted to her, through the accidental circumstance of her station in the metropolis of the world. A reason, certainly, not very favourable to the hypothesis of an essential infallibility in the See of Rome.

The Irish Traveller is unfortunate. In citing Irenæus to the supremacy of Rome, he is obliged to cite him against the exclusive diocesan government of St. Peter, who, according to this Father, is compelled to share this distinction with Paul. But let us see whether we cannot bring a little more patristical masonry to stop the gap unfortunately made by the untempered mortar of Irenæus. We shall here introduce the Traveller's quotation in conjunction with the observations of Philalethes.

Our Traveller\* next quotes Cyprian in support of the primacy of the successors of St. Peter. The quotation is from the tract *De Unitate Ecclesiæ*, and is as follows:—"Nevertheless, that he (Christ) might clearly establish unity, he formed *one See*, and by his authority fixed the origin of the same unity, by beginning from one. The other apostles were accordingly, like Peter, invested with an equal participation of honour and power; but the beginning is built on unity. *The Primacy is given to Peter*, that there might be exhibited one Church of Christ, and one See." Here I must ask our Traveller, whether he knows that this is one of the passages of Cyprian which the Roman Catholics were long since charged by James, the learned keeper of the Bodleian Library, with corrupting. If he does not, I refer him to James's work, or to the notes on the passage in Fell's edition. If he does, I am at a loss for terms with which adequately to describe the disingenuousness of his proceeding. The passage, as it stands in all the best manuscripts, and all the early editions, is as follows:—"Nevertheless, that he might clearly establish unity, he, by his own authority, fixed the origin of the same unity, so that it might begin from one. The other apostles were that which Peter was—invested with equal participation of honour and power. But the beginning proceeds from unity, in order that the Church may be manifested to be one."† The *one See* and *primacy of Peter* have vanished.

This, however, is not the only passage in which Cyprian bears testimony to the primacy of the successors of Peter. According to our Traveller,‡ Cyprian, when asked to name the centre from which the light of the Catholic Church radiates, pointed to Rome, to the chair of Peter, and the principal Church (as he says emphatically), whence the sacerdotal unity took its rise. I have already expressed my admiration of the fertility of our Traveller's imagination. By the aid of this faculty he makes Cyprian answer a question which was never put. The passages which he has thus connected, are taken from different and wholly

\* P. 53.

† "Tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit. Hoc erant utique et cæteri Apostoli quod fuit Petrus, pari consorcio præditi et honoris et potestatis; sed exordium ab unitate proficiscitur, ut ecclesia una monstretur."

‡ P. 47.

distinct works. Cyprian affirms, in the tract *De Unitate Ecclesiæ*, that the Church, "imbued with the light of the Lord, sends forth her rays over the whole earth:"\* and, in an *Epistle* to Cornelius, Bishop of Rome, he says, that certain heretics who had been excommunicated by the Bishops of Africa had dared to sail to Rome, to the chair of Peter, to the principal Church, whence the sacerdotal unity took its rise. But does Cyprian acquiesce in this appeal to the chair of Peter? Does he admit that the Bishop of Rome possessed any jurisdiction in the case? On the contrary, he says that all the Bishops had agreed in the sentence—that it was fair and just that the cause should be heard where the crime was committed—that a certain portion of the flock is allotted to each Shepherd, which he is to guide and govern, being accountable to God for his conduct. His language here is precisely the same as that which he used at the Council of Carthage:† "Every Bishop," he then said, "has full power of action, and can neither judge nor be judged by another. Let us all await the judgment of our Lord Jesus Christ, who alone possesses the power both of committing to us the administration of the Church, and of judging of our conduct." We have only to recollect the part which Cyprian took respecting the re-baptization of heretics in opposition to Stephen, Bishop of Rome; and to read the letters which he wrote on that question, particularly that‡ to Pompeius, Bishop of Sabrata, from which our Traveller made his quotation respecting the authority of tradition, and in which Cyprian charges Stephen with maintaining the cause of the heretics against the Church of God—with writing that which was arrogant, irrelevant, contradictory, ignorant, and incautious;—we have only to do this in order to form a just estimate of our Traveller's hardihood in appealing to the authority of Cyprian in support of papal supremacy. Cyprian calls the Church of Rome the principal Church, and the source of sacerdotal unity, in the same sense in which Irenæus attributes to it a more powerful pre-eminence; not because Peter transmitted to his successors any superiority over other Bishops, but because the Bishop of Rome presided in the metropolis of the world.—*Reply*, pp. 41—46.

We have already shewn enough of the falsehood and bad faith of the Irish Traveller, to render every comment upon those his qualities superfluous, and, perhaps, to excuse us from any further discharge of our critical duties upon him. We shall, however, proceed with the subject, being satisfied that even a fuller exposure than our limits permit could not be productive of harm.

We come, therefore, to the subject of tradition; and there is no subject in which men are more likely to mistake words for things. The term itself has many meanings. Originally, and properly, it means any thing handed down, whether by writing, practically, or orally. There can be no question with a Christian that whatever can

\* "Ecclesia Domini luce perfusa per orbem totum radios suos porrigit." I have adopted our Traveller's translation.

† *Epistle lix.* in Fell's edition, lv. in that of Pamelius.

‡ "Neque enim quisquam nostrum episcopum se episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit: quando habet omnis episcopus, pro licentiâ libertatis et potestatis suæ, arbitrium proprium: tamque judicari ab alio non possit, quam nec ipse potest judicare; sed expectemus universi judicium Domini nostri Jesu Christi, qui unus et solus habet potestatem et præponendi nos in ecclesiæ suæ gubernatione et de actu nostro judicandi." This language little accords with the supposition that Cyprian recognized the supreme jurisdiction of the Bishop of Rome.

§ *Ep. lxxiv.*



be *proved* to have come down from the Apostles, in whichever of these ways, ought to be received. The New Testament possesses such proof. We therefore receive it. And the New Testament is often called "tradition" in the writings of the Fathers.—Episcopacy is a *practical* tradition. We can trace it to the Apostolic times, and in all the Apostolic Churches. If, therefore, its reliance on Scripture were less certain than it is, we might be satisfied of its Apostolic character. Practical traditions are second only in authority to writing. Where an observance has been instituted in commemoration of an event, *at the time the event occurred*, and has been constantly maintained in connexion with that commemoration, it would be evidence, though not a particle of writing should exist. The Passover is, to the present day, an abiding proof of the deliverance of the Israelites from Egypt. The term tradition is frequently used of ceremonial observances; and so our Church employs it in her thirty-fourth article. It is obvious, however, that the last kind of tradition, the oral, cannot be so easily preserved, or so readily depended on. It would not be too much to say that nothing but miracle could preserve an oral tradition incorrupt for 1800 years. Now, when we reflect on the remarkable economy of miracle manifest in all ages of the Church; when we further remember that the simple expedient of writing would make such miracle unnecessary; when we consider, too, that this expedient has been, already, extensively adopted; there is evident reason to conclude against the existence of such oral tradition: but, yet further, there is no manner of evidence in its favour; and this would, of itself, be sufficient to condemn all those doctrines and practices of the priests of Rome which are referable to no higher authority. We *know* that no authentic oral traditions existed under the Law; we *know* that the Scribes and Pharisees were severely censured for "making the word of God of none effect" through their pretended traditions;\* and we see no more reason why the traditions of Rome should be considered apostolical, than why the Talmud should be considered Mosaical; nay, rather less; for the Talmudical traditions have been committed to writing for some centuries; but, with all her zeal for Apostolical traditions, we cannot find that Rome has ever put forth an accredited collection of such productions; nor did we ever encounter a Romanist who could tell us plainly what they were.

But do not the Fathers constantly refer to tradition?—Yes. But to oral tradition comparatively seldom. The very ancient Fathers might well speak of oral tradition. They had conversed with the Apostles at first or second hand; such oral tradition as this we readily accept, where the established veracity of the writer would lead us to

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\* Matt. xv. 6.



credit the fact of the conversation. But if the peculiarities of Popery had no better support than traditions of this kind afford them, the zeal of the Papists for tradition would be considerably abated. The Irish Gentleman has quoted a very touching and beautiful passage from Irenæus, in which that Father describes his interview with Polycarp, and "the discourses" the latter "made to the people, and how he related his conversation with St. John, and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord; both concerning his miracles and his doctrine, as he had received them from the *eye-witnesses* of the Word of Life."\* In what is all this comparable with what the Papists call tradition? The youthful Traveller, in his simplicity, forgot, for once, when to stop, and has actually presented us with the next sentence in the passage: "*All which Polycarp related* AGREEABLE TO THE SCRIPTURES." No doubt; and if Popish tradition were as Apostolical as Polycarp's, it would be "agreeable to the Scriptures" too. And its manifest incongruity with Scripture is the most direct proof of its spuriousness which its opponents could desire.

Surely the Irish religion hunter must have entertained strange ideas of the capacities of his readers when he adduced in favour of unwritten tradition such a passage as the above, and as that which follows from the same Father:—

"*Supposing the Apostles had not left us the Scriptures, ought we not still to have followed the ordinance of Tradition, which they consigned to those to whom they committed the Churches? It is this ordinance of Tradition which many nations of barbarians, believing in Christ, follow without the use of letters or ink.*—Adv. Hær. lib. 4."—*Travels*, Vol. I. pp. 37, 38.

*Because, if we had not the Scriptures, we ought to follow tradition, therefore, as we have them, we ought to follow tradition still! Because barbarians believe without reading, therefore "this enlightened age" should do the same! Because if we had no sun, we should live by candle-light, therefore, as we have, we ought to hold our tapers to the day! If this were Irenæus's argument, we would readily leave the Papists in possession of such a champion. "The ordinance of tradition," of which this Father speaks, appears to mean the Apostles' Creed, by committing which to memory an outline of religious knowledge was preserved by those who could not read. And it may be well here to remark, that when the Fathers speak of the unwritten tradition, they frequently mean the Apostles' Creed; as this form was long taught in the Church without committal to writing, and was the *symbol*, as it was termed, by which Christians knew each other.*

Traditional *interpretations* of the Scriptures are highly commended

by the Fathers, nor will the Church of England discredit them. But those traditions are not the language of *particular* Churches; still less that of particular *Fathers*. Where *all* ancient Churches, however separated, concur in interpreting particular texts, we should hold it extremely presumptuous to dispute. Such concurrence seems a sufficient voucher for the apostolicity of the interpretation. But where pretended traditions are not interpretations of Scripture, and still more, where they are *against* Scripture, it is manifest which tradition is the true;—the written tradition of the Apostles, or the vague opinions ascribed to them. The consent of the Catholic Church itself could then prove nothing. If an angel from heaven should preach any other doctrine than I have taught you, said St. Paul, let him be accursed. But the constituent of the Catholic Church has never vouched for any such traditions: Rome has the exclusive merit of them. How can the compulsory celibacy of the Clergy consist with 1 Tim. iii. 2, 4, 11, 12; iv. 3; Tit. i. 6? How can the invocation of saints consist with Col. ii. 18? How can the merit of good works be maintained in unison with Luke vii. 42; xvii. 10; Rom. iii. 27?

Papists sometimes inquire, with an air of triumph, whence do you date the beginning of Popery? The corruptions and superstitions patronized by the Pope, and thence called Popery, have very unequal claims to antiquity. Some arose before Popery, properly speaking, had any existence; but yet have found shelter under the deadly shade. Others are genuine shoots of the plant itself. Of the former description are prayers for the dead—the *antiquity* of this custom we do not deny, but its *primitive* authority, or *apostolicity*, we do. It is a practice for which there is no authority in Scripture. The *early* martyrs never besought their surviving friends to pray for them after their departure, earnestly as they entreated their prayers until they should have departed. Chrysostom, it is true, refers the ordinance to the Apostles; but Chrysostom wrote in the fourth century, and we have only his *assertion* for the fact: while the writings of the Apostles countenance no such practice, and even charge us not to be wise above what is written, and not to intrude into things we have not seen.\* The wisdom and necessity of such a charge is evident from facts. Prayer for the dead might at first seem pious, or, at least, harmless. But experience testifies to the contrary. From it has resulted the doctrine of purgatory, which, above all others, has contributed to hold men's minds in servile superstition, and to render them careless of their morals, provided they could provide largely for posthumous masses. For it must not be supposed, that prayer for the dead, as the Irish Gentleman insinuates, resulted from the belief of a purgatory, but the reverse.

\* 1 Cor. iv. 6. Col. ii. 18.

Prayers for the dead were founded on the notion that torments might be mitigated, or glories increased by them; but by no means that they could exchange torment for glory.

Invocation of the saints is another consequence of departure from the same Scripture principle. That departed believers pray for those on earth may be the case: and could we have any assurance that they could hear our invocations, there would be certainly no impropriety in asking their prayers. But such assurance has been withholden. The Christian religion is intended for all men; the vulgar as well as the learned: and we need not be told the danger of any doctrine to the latter which allows of any address to an invisible being except to the Supreme God. The Romish liturgy is filled with invocations of the saints; and the vulgar Papists, to say nothing of the more educated, scarcely ever think of offering their prayers to Him who has commanded them to do so. The blasphemous character of the prayers to the Virgin is too notorious to be here insisted on. The Irish Gentleman himself has a Cisalpine shame of it; but something must be said, and here that something is:—

There appears no doubt that this worship, within the due bounds to which all rational Catholics would confine it, formed a part of the devoutness of Christians, from the very first ages of the Church. In the Second Century we find Irenæus, the great light of that age, attributing such power to the intercession of the Virgin with God, as to suppose her the advocate, in heaven, for the fallen mother of mankind, Eve. The Gospel of the Infancy of Jesus,—a work referred to the same period, and which, though manifestly an imposture,\* may not the less be depended upon as, at least, an echo of the tone prevalent among the orthodox of its times,—in relating the circumstances which occurred previously to our Lord's nativity, gives to the Virgin simply the name of "Mary," but immediately after that event, styles her the "Divine Mary," and adds that Churches were, in those times, dedicated to her honour.—*Travels*, Vol. I. pp. 65, 66.

We simply subjoin the comment of Philalethes.

The mention of the invocation of saints reminds our Traveller that, in his rapid journey through the first four centuries, he has overlooked one most conspicuous object of Romish worship. We know how large a share the Virgin possesses of the devotions, public and private, of Roman Catholics. If she is not raised above the Father and the Son, she is, in this respect, placed at least on an equality with them; yet our Traveller reaches his eighth chapter before he even notices her. He now, however, informs us, that the worship of the Virgin, *within the due bounds to which all rational Catholics would confine it*, formed a part of the devotions of Christians from the very first ages of the Church. His proofs of this assertion are, it is true, not only scanty, but of a suspicious character: two references to apocryphal Gospels—those of the Infancy of Jesus and of the Birth of Mary—and a passage from Irenæus. Of the

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\* With this Gospel another apocryphal work, of the same high antiquity, is usually joined, to wit, the Gospel of the Birth of Mary, in which it is declared that the object of her espousals with Joseph was, not that he might make her his wife, but that he might be the guardian of her perpetual Virginity; the High Priest having said to him, "Thou art the person chosen to take the Virgin of the Lord, to keep her for him."

former two authorities, I shall leave him in undisturbed possession. The Romish Church may appeal to them: the Catholic Church has rejected them. But on the passage of Irenæus I shall offer a remark. In the second century, says our Traveller, we find Irenæus, the great light of that age, attributing such power to the intercession of the Virgin with God, as to suppose her the advocate *in heaven* for the fallen mother of mankind, Eve. The following is the passage, as the Latin translator has rendered it, on which our Traveller grounds his assertion:—"et sicut illa (Eva) seducta est, ut effugeret Deum, sic hæc sunsa est obedire Deo, uti Virginis Evæ Virgo Maria fieret advocata."\* In my last Letter, I observed, that the heretics, against whom Irenæus was writing, denied that the Creator of this world, who gave the law, was the supreme God who gave the gospel. In order to confute this absurd notion, Irenæus refers to the solicitude which the writers of the New Testament have displayed to keep its close connexion with the Old constantly in view. Why did St. Luke trace back our Saviour's genealogy to Adam, if the Demiurge, who placed Adam in Paradise, was not the same God who sent Christ on earth? Why did St. Paul call Adam the type of Christ? In order to render the connexion perfect, it was appointed that, as the disobedience of one virgin † (according to Irenæus, Eve was a virgin when she ate the forbidden fruit) was the cause of death, so the obedience of another virgin (when Mary replied to the angel, "Behold the handmaid of the Lord; be it unto me according to thy word,") should be the cause of salvation to the human race. ‡ As Eve was seduced by the speech of the (evil) angel, so that she fled from the face of God after she had disobeyed His word; so Mary received the glad tidings through the speech of the angel, that she should bear God (in her womb), being obedient to his word. We now see in what sense Irenæus called Mary the advocate of Eve, viz. because the Saviour of mankind was born of her. Our Traveller, in order to make us suppose that Irenæus used the word *advocate* in the sense of intercessor, has dexterously inserted two words (*in heaven*), of which there is no trace in the Latin.—*Reply*, pp. 50–58.

So much for the testimony of antiquity to the worship of the Virgin. The Irish Traveller, by way of helping his cause, adds the following from Epiphanius:—

"Her body (he says) was, I own, holy, but she was no God. She continued a Virgin, but she is not proposed for our adoration; she herself adoring him who, having descended from heaven and the bosom of his Father, was born of her flesh. . . . Though, therefore, she was a chosen vessel, and endowed with eminent sanctity, still she is a woman, partaking of our common nature, but deserving of the highest honours shown to the Saints of God.—She stands before them all on account of the heavenly mystery accomplished in her. But we adore no saint: and as this worship is not given to angels, much less can it be allowed to the daughter of Ann:—Let Mary, therefore, be honoured; but the Father, Son, and Holy Ghost alone be adored: let no one adore Mary."—*Adv. Collyridianos Her.* 59.—*Travels*, Vol. I. pp. 69, 70.

If these be "the bounds to which all rational Catholics would confine" the worship of the Virgin, verily "a rational Catholic" differs little from a Protestant. But we fear, on this rule, the Irish Gentleman must pronounce the great body of his sect (and his countrymen most

\* L. v. c. 19.

† "Et quemadmodum astrictum est morti genus humanum per Virginem, salvatur per Virginem."

‡ "Quemadmodum enim illa (Eva) pec angelicum sermonem seducta est, ut effugeret Deum, prævaricata verbum ejus: ita et hæc (Maria) per angelicum sermonem evangelizata est, ut portaret Deum, obediens ejus verbo."

especially) *irrational*. Nay, Popes and Councils would receive no better name. The present Pope, in his last encyclical letter, talks very differently about the Virgin Mary from Epiphanius and "the rational Catholics."\* Indeed, what a "Catholic" can have to do with rationality, on the Irish Gentleman's scheme, we cannot understand. "Reason," he says, "which, even in this world's affairs, proves but a sorry conductress, is, in all heavenly things, a rash and ruinous guide."† And, to do him justice, we must admit that he has entrusted himself to such perilous guidance.

We are here compelled by stress of matter to defer our further remarks to another opportunity.

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ART. II.—*History of the Reformed Religion in France.* By the Rev. EDWARD SMEDLEY, M. A. late Fellow of Sidney Sussex College, Cambridge. Vol. II. London: J. G. and F. Rivington. 1834. Pp. 366.

AMONG the atrocities which have swelled the blood-stained annals of religious persecutions, there is none, perhaps, which exceeds in heartless treachery and in malignant cruelty the massacre of the Huguenots in Paris, on the memorable feast of St. Bartholomew, in the year 1572. The former volume of Mr. Smedley's work, of which we gave a hasty analysis in the CHRISTIAN REMEMBRANCER for January, 1833 (Vol. XV. p. 13), concluded with an account of the fatal repose into which Coligny and his friends had been betrayed on the eve of that eventful festival. Day had not yet broken, when the clang of the tocsin was heard, and the wounded Admiral was one of the first victims to the murderous assault. Of the various records of the brutal outrage and the sanguinary proceedings which followed, the most candid and faithful is that with which the present volume commences; and we shall not hesitate to pass a somewhat cursory glance over the succeeding history, in order to draw more largely from the detail of occurrences which occupy the opening chapter. Indeed, the subject is so important itself, and so interesting is the view which the writer has taken of it, that our space will be amply filled by the extracts which we are about to make.

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\* "Let us raise our eyes to the most blessed Virgin Mary, who ALONE destroys heresies, who is OUR GREATEST HOPE, yea, THE ENTIRE GROUND OF OUR HOPE." Encyclical Letter of Gregory XVI. dated August 15, 1832.—We may observe here, by the way, how much the Apostolic See has increased in enlightenment since the days of its founder. St. Peter told the Church that her faith and hope should be in God (1 Pet. i. 21): his infallible successor, however, has discovered a higher "ground of hope," which has completely abolished the antiquated maxim of the Apostle, and become the greatest,—the entire ground.

† Vol. II. p. 338.

A German, named *Besme*, who had been from his childhood a dependant upon the Duke of Guise, unmoved by the venerable mien and dauntless bearing of Coligny, drove his sword through his body, and, inflicting a deep gash across his face, left him in the hands of his associates, who despatched him with repeated blows. His only complaint was a regret that he should perish by the arm of a menial. To satisfy the impatient anxiety of the Duke and D'Angouleme, the bleeding corpse was thrust through a window into the court-yard, where it was spurned by the foot of his malignant foe. Meantime, the general havoc had begun; whispers were spread of a conspiracy among the reformed; the Louvre itself was one of the earliest scenes of carnage; and many of the attendants upon the King of Navarre and the Prince of Condé were put to death one by one, in cold blood, under the very eye of the King. In the tumult, which gradually extended to every part of the city, several persons of distinction fell an early sacrifice; and in one instance only, that of La Rochefoucault, did the infatuated King appear to relent.

In the gay and brilliant society of La Rochefoucault, the King professed to find extraordinary attraction; and he granted him, although a Huguenot, unreserved access to his privacy. It was near midnight, on the eve of the Massacre, that this seeming favourite prepared to retire from the Palace, after many hours spent in careless hilarity. More than once did the King urge his stay, that they might trifle, as he said, through the remainder of the night; or to obviate all difficulty, the Count, if he so pleased, might be lodged, even in the Royal Chamber. But La Rochefoucault pleaded weariness and want of sleep; and, in spite of all opposition, took leave of his perfidious friend and Sovereign in sportive words, which implied the freedom and familiarity of their intercourse. Even when he was afterwards roused from sleep by the morning tumult at his door, no misgiving crossed his mind: he imagined that the King had followed him to inflict one of those practical jokes which suited the boisterous taste both of the times and of the individual; and hastily throwing on his clothes, he assured the masked band, which he did not scruple to admit, and among whom he supposed Charles to be included, that he was not taken at advantage, that they could not now feel privileged to flog him, for he was already up and dressed. The reply was a thrust of the sword by one of the disguised company, which prostrated the unsuspecting victim at the feet of his murderers.—Pp. 12, 13.

About 2,000 Huguenots are believed to have perished on the first day of the massacre; and surely nothing could have afforded a more disgusting spectacle than the evening promenade of the King and his court, including Catherine and the ladies of her suite, to view the naked bodies of the stripped and mangled victims. Charles at first declared that the slaughter had been projected by the Guises without his knowledge; but he was subsequently flattered into a public announcement that it had been perpetrated by his command, in consequence of a discovered plot, which was to end in the usurpation of the crown by the Admiral Coligny. Even the historians, Davila and Montluc, who were closely attached to the interest of the court, give but little credit to



this pretended conspiracy, for the suppression of which the court, in the mockery of devotion, attended a solemn thanksgiving. Orders were also issued, enjoining the Huguenots to abstain from all public and private assemblies, in failure whereof, the provincial governors were instructed to "fall upon them and cut them in pieces, as enemies of the crown." From the day on which the messenger arrived the streets of Lyons ran with blood; and the most barbarous enormities were committed in many other parts of France. At Orleans 1000, at Rouen 500, Huguenots were put to the sword. During two months the carnage raged, in which space of time the number of victims fell little short of 30,000, whereof one third may be allotted to Paris.

When intelligence of the Massacre was first announced at Rome, the Vatican gave loose to unbounded joy. The Pope and Cardinals proceeded at once, from the Conclave in which the King's despatches had been read, to offer thanks, before the Altar, for the great blessing which Heaven had vouchsafed to the Romish See and to all Christendom. Salvoes of artillery thundered at nightfall from the ramparts of St. Angelo; the streets were illuminated; and no victory ever achieved by the arms of the Pontificate elicited more tokens of festivity. The Pope also, as if resolved that an indestructible evidence of the perversion of moral feeling which Fanaticism necessarily generates should be transmitted to posterity, gave orders for the execution of a commemorative medal. He had already been anticipated in Paris; and the effigies of Gregory XIII. and of Charles IX. may still be seen, in Numismatic Cabinets, connected with triumphant legends and symbolical devices, illustrative of the Massacre.

The Cardinal of Lorraine presented the messenger with a thousand pieces of gold; and unable to restrain the extravagance of his delight, exclaimed that he believed the King's heart to have been filled by a sudden inspiration from God, when he gave orders for the slaughter of the Heretics. Two days afterwards, he celebrated a solemn service in the Church of St. Louis, with extraordinary magnificence; on which occasion, the Pope, the whole Ecclesiastical Body, and many resident Ambassadors assisted. An elaborate Inscription was then affixed to the portals of the Church, congratulating God, the Pope, the College of Cardinals, and the Senate and People of Rome, on the stupendous results and the almost incredible effects of the advice, the aid, and the prayers which had been offered during a period of twelve years.—Pp. 34—37.

On the first day of the massacre the young King of Navarre and the Prince of Condé were arrested, and threats were employed to force from them a recantation of the reformed religion. The former was easily tempted into compliance; but even the threat of the Bastille and of death failed to shake the constancy of Condé. At length, however, he was rather cheated than forced into compliance; and the appearance of the youthful Princes at mass, backed by the letters which they had been prevailed upon to address to the Pope, imploring his forgiveness, removed all doubt as to their change.

The last ferocious act of Charles, which grew immediately out of the St. Bartholomew, was a mock trial, instituted against the deceased Admiral and his adherents in the pretended conspiracy. The sentence passed against Coligny, as a traitor, involved confiscation of all his property, perpetual infamy, and the suppression of his name. His body, if it could be found, (and if



that were not possible, his effigy,) was to be drawn on a hurdle through the streets, and gibbeted, first in the Place de Grève for six hours, afterwards on a loftier spot at Montfaucon. His armorial bearings were to be dragged at a horse's tail through every town in which they might have been set up, and to be defaced and broken in pieces by the common executioner; his statues, busts, and portraits were to be demolished in like manner. His chief seat at Chastillon was to be razed to the ground; no building was ever again to be founded on its site; the trees in the park were to be cut down to half their natural height; the glebe was to be sown with salt; and, in some central spot, a column was to be erected, bearing on it this Decree engraved in brass. His children had escaped the fury of the King during the Massacre; but they were now proscribed, degraded from their nobility, declared incapable of bearing witness in courts of law, stripped of all civil privileges, and the power of holding any public office, or of enjoying any property within the limits of France for ever. An annual public religious service and procession was at the same time instituted, to commemorate the mercy of Heaven, which had so signally averted calamity from the kingdom on the Festival of St. Bartholomew.

It was not, however, on the dead only, that the vengeance of the Court was content to wreak itself in these moments of subsidence. Two living victims also were provided for sacrifice. Cavagne, a Counsellor of the Parliament of Toulouse, and Briquemaut, who at seventy years of age had retired from the profession of arms, in which he had long served with honour, were arrested as Huguenots, a short time after the Massacre. The escape of Briquemaut during the Parisian carnage, was attended with remarkable circumstances. Perceiving that every outlet was blockaded, and that the murderers were in close pursuit, he stripped off his clothes, and throwing himself among a heap of bleeding corpses, lay upon his face and counterfeited death. His nakedness prevented examination and discovery by the wretches who followed in the train of the assassins, to rifle their fallen victims; and at night, wrapping round him such rags as were near at hand, he stole away unobserved, and took refuge at the house of the English Ambassador. There he found employment in the stables, and he was dressing a horse at the moment in which he was recognized and arrested.

The charge brought against him and Cavagne, was participation in the Admiral's conspiracy; with the exception, therefore, of the merely personal clauses, their sentence was similar to that which we have just recited; and De Thou, who heard it read to them, notices the fortitude with which Briquemaut listened, notwithstanding the unusual ignominy with which one nobly born was adjudged to the gallows, till he found that in some of the penalties his children also were included. "What have *they* done to merit this severity?" was the inquiry of the heart-broken veteran. Between five and six in the evening of the 27th of October, the sad procession quitted the Conciergerie for the Place de Grève. In the mouth of the straw effigy, by which the Admiral was represented, some heartless mocker had placed a tooth-pick, to increase the resemblance by imitating one of his common habits. At the windows of the Hôtel de Ville, which commanded a near view of the scaffold, were assembled Charles (to whom his Consort on that morning had presented her first-born child), the Queen Mother, and the King of Navarre who had been compelled to attend. A considerable delay took place, and some proposal appears to have been made, by which, even at the last moment, the condemned might have purchased their lives, if they would have debased themselves by treachery and falsehood. When at length the hangman had thrown them from the ladder, Charles ordered flambeaux to be held close to their faces, in order that he might distinctly view the variety of expression which each exhibited in his parting agony. Suetonius does not record a more fiend-like anecdote of the worst of the Cæsars. The populace imitated the brutality of their Sovereign. During the long and fearful pause which had occurred on the scaffold, and the

many hours through which the bound and defenceless prisoners endured that lingering expectation far more bitter than death itself, their suffering was heightened by cruel outrages inflicted by the rabble; who, when life was extinct, dragged the bodies from the gallows, and savagely tore them in pieces.—Pp. 50—54.

During these horrible and disgusting atrocities, Sir Francis Walsingham, the sagacious and penetrating councillor of Elizabeth, was the resident ambassador from England. His interview with Catherine after the massacre was of a truly interesting nature. He did not hesitate to convey to her the sense of disgust which would be felt by his mistress at such gross and criminal outrages; and his despatches notice the brutal sportiveness with which the Parisians spoke of them as “a Bartholomew breakfast, and a Florence banquet.” No wonder that he eagerly solicited his recall from his painful embassy. The detestation in which the name of the French court was held in England, is thus described in a strain of rude, yet powerful, eloquence, by his friend and correspondent, Sir Thomas Smith, the Queen’s Secretary:—

“What warrant can the French make, now seals and words of Princes being traps to catch Innocents and bring them to butchery? If the Admiral and all those murdered on that bloody Bartholomew day were guilty, why were they not apprehended, imprisoned, interrogated, and judged? But so much made of as might be, within two hours of the assassination! Is that the manner to handle men either culpable or suspected? So is the journeyer slain by the robber; so is the hen of the fox; so the hind of the lion; so Abel of Cain; so the innocent of the wicked; so Abner of Joab! But grant they were guilty, they dreamed treason that night in their sleep; what did the innocent men, women, and children do at Lyons? What did the sucking children and their mothers at Rouen deserve? at Caen, at Rochelle? What is done yet we have not heard, but I think shortly we shall hear. Will God, think you, still sleep? Will not their blood ask vengeance? Shall not the earth be accursed that hath sucked up the innocent blood poured out like water upon it?”—P. 55.

In the general dispersion which succeeded these horrors, the Huguenots took refuge in England, in the Palatinate, and a part of them in Switzerland. A remnant, however, still remained behind; and the melancholy records of this persecuted body in their firm adherence to the Protestant cause, till the death of the succeeding monarch, Henry III., occupies a major portion of Mr. Smedley’s narrative. On the death of Henry by the hand of an assassin, who acted under the instigation of a bull of excommunication, his successor, the famous Henry IV. in making every other concession to the Romanists, refused with the most decided firmness to sanction a prohibition of the exercise of the reformed religion. At length, however, alarmed by popular agitation, he announced his readiness to listen to the *instruction* of a certain number of Catholic Prelates, concerning the disputes which had occasioned schism in the church. The result of the conference, whatever might have been his previous sincerity of attachment to the Protestant cause, ended in his reconciliation with the Papal See; a

confession of faith was offered for his subscription ; and on an appointed day he made a solemn ratification of his re-admission into communion with the Church of Rome. The concluding remarks of Mr. Smedley on this event are judicious and appropriate.

The resolution thus finally adopted by Henry, in the most important crisis of his life, occasions sorrow rather than surprise. To hesitate in pronouncing his condemnation, would be, in some degree, to become partakers of his sin ; yet so dazzling are the brighter portions of his character—or, to speak with greater justice, so deservedly in many points does he command both our attachment and our admiration—that, perhaps, no one ever contemplated this his fall, without an ardent and a very pardonable anxiety to diminish its heaviness. Nor is it difficult to find palliations. A firmer sense of the paramount obligations of religious and moral duty, than that which at any season appears to have influenced his conduct, might, through God's grace, have enabled him to subdue the strong worldly temptations by which he was encompassed. But how adverse to the attainment of such a spiritual armour had been the circumstances of his life, and of the evil times upon which he was cast ! It has been pleaded in his behalf, that the entanglements of state policy in great measure deprived him of free agency ; and no one can read the apology which he offered to Wilkes, the special Ambassador from Elizabeth, without admitting his difficulties. He had already postponed, during nearly four years, the performance of the promise which he had given at his accession, and both parties manifested distrust on account of this long indecision. The Catholic Lords in his service began to oppose the League unsteadily and reluctantly ; and many of the Reformed altogether withdrew. Eight hundred gentlemen and nine whole Huguenot Regiments had abandoned his camp ; and the demands of his Romanist followers increased in proportion as they discovered his weakness. His conversion, he said, at one blow destroyed the *Tiers-parti*, frustrated the election of Guise, secured valuable foreign alliances, and conciliated the general affection of his subjects. So discreetly was it arranged also, that by avoiding any display of controversy, he spared the Huguenots the mortification of being dragged into a contest, in which, whatever might be its absolute result, it was necessary that their defeat should be recorded.—Pp. 351—363.

There were, indeed, obvious vices in the character of Henry, well inclining him to adopt a creed which holds out the privilege of commutation and compromise for lapses from purity ; which pays the debts of conscience by observances which mere human authority has stamped with a fictitious value ; and which allows the nice adjustment of a balance between pleasure and penance. But it may be reasonably doubted whether he had even thus far reflected upon the points in contest ; whether in truth he had ever considered the change as more than a form, which, according to an observation of Sully in another place, he had made up his mind should not stop him. His own declaration, although made in jocular terms, was perhaps not remote from truth, when he pronounced the question what religion he himself really believed, to be one of three things inscrutable by human intelligence. The convert who unshrinkingly encounters peril, or even disadvantage, by the adoption of new opinions, will obtain a ready acknowledgment of his sincerity ; although his act may, perhaps, be imputed to effervescent feeling rather than to sound discretion. But the chances are fearfully against a belief in real conviction, when self-interest and conversion appear linked hand in hand ; when the act of renunciation tends to aggrandisement in wealth, power, station, or influence. The current value of motives varies according to our assurance of their freedom from alloy ; and they become depreciated in the same proportion in which they become mixed.—Pp. 364, 365.

After the abjuration of Henry, the history of the Huguenot Church

becomes closely connected with the general history of the Reformation; but though possessed of a more quiet interest, it involves many topics worthy of attentive consideration. To these the concluding volume of Mr. Smedley's work will be devoted; and the same diligent spirit of inquiry and accurate investigation of cause and effect which characterise the portion already published, will not, we are persuaded, be wanting to render the undertaking equally valuable throughout.

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## LITERARY REPORT.

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*A Vindication of the Church and Clergy of England from the Charges contained in the Epistle Dedicatory, by William Howitt, prefixed to the New Edition of the Memoirs of the Life of John Roberts. By the Rev. JOSEPH OLDKNOW, B.A., Scholar of Christ's College, Cambridge, and Curate of Nevill Holt and Welham, Leicestershire.* London: Longman and Co. Nottingham: Hicklin and Co. 1834. 12mo. pp. 61.

THE friends of the Church of England have too long relied upon the rectitude of her cause, in the fond imagination that a dignified silence was the best answer to the attacks of her calumnious enemies; forgetting, it should seem, that falsehoods impudently repeated without refutation vindicate to themselves the character of *truth*. We, therefore, hail with peculiar satisfaction the appearance of such spirited and nervous replies as the one before us. It is recommended, moreover, by the interesting fact, that Mr. Howitt's ferocious assault upon the clergy in the preface to his republication of the "Life of John Roberts," is manfully resisted, with complete success too, by a *fellow townsman*; so that even *there*, in *Nottingham*, one of the strongest holds of dissent, this furious Quaker has met with an opponent fully competent to demolish his feeble batteries,—to refute his swaggering exaggerations,—to rectify his wicked mis-statements, and to stay the plague of his mischievous opinions. So soon as he has opened his lips to

utter, in vulgar abuse, his ruffian aspersions, even on *the very spot*, an able and prompt defender of the Church and Clergy of England, armed with Ithuriel's spear, sallies forth to meet, and, having met, to conquer this uncircumcised Philistine, whose overweening estimate of his intellect has provoked him to assail with rancorous malice and incurable hatred the citadel of our Ecclesiastical Establishment! Were it possible for such writers as Mr. Howitt to be silenced when refuted;—did such conceited sciolists know when they had been irrefragably convicted of error; we should hear no more of his impotent calumnies, and be for ever relieved from the pain of listening to his rabid howlings against the Church, the doctrines of which he has not the faculty to comprehend, or patience to investigate; and the discipline of which the unsubdued violence of his temper will perpetually urge him to despise. We anticipate, therefore, further displays of wrath from the pen of this "*ceremony-hating*" dissenter, though, doubtless, the severe castigation and the cutting retorts inflicted upon him by Mr. Oldknow will teach him a much-needed lesson of *caution*.

Our limits forbid us to enter upon a detailed review of the conclusive pamphlet on our table; and we beg to assure its talented author that we notice his seasonable Defence with the hope that he may be induced to keep a vigilant eye upon the movements of Mr. Howitt and his legions in Nottingham, being "ready always

to give an answer" to their statements, whenever they may dare to assail that Establishment, of which his present "Vindication" proves him to be a well-informed, an active, and a fearless champion.

Mr. Oldknow has undertaken to establish the following points:—

"1st, That a religious establishment is sanctioned by the word of God, and may be a powerful instrument for promoting the welfare of man.

"2dly, That the evil effects, described by Mr. Howitt as flowing therefrom, have not in our own country any existence."—P. 5.

We need not add, that, in our judgment, he has completely succeeded. We have no room for extracts, but we must assure our readers that the matter and the manner of Mr. Oldknow's pamphlet are equally good. He is a ripe scholar, as well as an orthodox divine; and we would close our willing notice of his *Defence* by saying, in reference to this his virgin publication, that we hope it is but the first-fruits of an abundant harvest, of which we entertain the fullest persuasion that we shall reap it with unmixed satisfaction, "*cum tules fuerint primitiæ*." We must beg leave to make another observation; and we intreat the noisy advocates for Church reform, who talk so feelingly of the hardships of the *working* clergy, to observe that the author of this spirited *Defence* of the Church and Clergy of England, who would maintain her in the integrity of her possessions, is no "*rich and roseate Rector*," but an humble *Curate* of two obscure villages in the county of Leicester!!!

*Sermons.* By the Rev. PLUMPTON WILSON, J.L.B., *Rector of Ilchester.* Vol. I. Third Edition. London: Rivingtons. 1834. Pp. xii. 400.

WE congratulate the taste of the public on this third edition of these earnest, eloquent and forcible *Sermons*. It is consolatory to know that, despite all that is said of "the spirit of the age," this country still contains a large proportion of hearts

open to the calm and mild persuasion of christian argument and eloquence; and that the world has not so entirely engrossed the thoughts of its inhabitants, as to leave none to follow the musings of sublime and devotional spirits into the regions of enduring truth. This new edition contains an exceedingly beautiful Sermon for the S. P. C. K., delivered, we understand, at the Wrington Anniversary in 1832. We cordially wish Mr. Wilson every blessing upon his labours, which, for the public's sake, no less than for his, we hope may be duly appreciated and rewarded.

*Plain and Popular Subjects of Religion and Morality, treated in a Plain and Popular Manner.* By the Rev. ANDREW HUDLESTON, D.D. Incumbent Curate of St. Nicholas, Whitehaven, &c. &c. Cambridge: Deightons. London: Rivingtons. 1832. 3vo. Pp. xv. 341.

WILLING to bring up our arrear of notices of such works as may have escaped attention, we have turned over the books on our table, and found the present, among others, which ought not to be passed over in silence; simply stating, what the title has not expressed, that it is a volume of sermons, containing much valuable instruction in a "plain and popular manner." We will merely say, that the collection will be added with advantage to several volumes of a like nature, which are used for family instruction.

*A Family Record; or Memoirs of the late Rev. Basil Woodd, M.A. Rector of Drayton Beauchamp, Bucks, Minister of Bentinck Chapel, St. Mary-le-bone; and of several deceased Members of his Family.* London: Seeleys & Co. 1834. Pp. iv. 226.

THIS volume illustrates what is said under the head of the last notice; for we have here a whole family of Woodds, a sort of *Sylvæ Christianæ*. The great oak of this pious forest is the excellent man whose likeness faces the title. Several of the memoirs are reprints from the *Christian Observer*.

The "conclusion" contains allusions to, and quotations from, the recorded opinions of Mr. Basil Woodd upon controverted points, especially those in which we are glad to see there have been mistakes amongst many who knew him living. We conscientiously think, that his opinions are the most rational of the party to which he belonged. He was certainly not an Arminian, but he was also not a Calvinist, according to the modern scheme of Calvinism. He rejected the doctrine of reprobation, but considered also the 17th Article of our Church too strongly worded,— "I would," he says, "rather it had not been inserted: it is a little too strongly expressed for me, though the concluding paragraph enables me to assent to it," (p. 214). There is much sound sense and practical importance in the judicious observations he has made on "moderation," and we heartily commend those remarks to the consideration of some of our *Boanerges* brethren.

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*Memoir of the Rev. Cornelius Neale, M.A. formerly fellow of St. John's College, Cambridge. To which are added his Remains, being Sermons, Allegories, and various Compositions in Prose and Verse. Collected and edited by the Rev. WILLIAM JOWETT, M.A. late Fellow of St. John's College, Cambridge. London: Seeleys & Co. 1834. Pp. xxiv. 384.*

THIS volume is a reprint of one circulated in private, a short time since, amongst the most intimate friends of the pious subject. Books of this class must do good; and even if, as may sometimes occur, there are readers who will not go the length of any given author on particular points of doctrine, still there can, we think, be found but a few who do not hail the evidence of devotedness such as this Memoir establishes, and rejoice that so many tried and faithful servants are found in these days of lukewarmness and infidelity. St. John's College may be proud of many of her sons, who, like Mr. Neale, have risen to the highest University honours; but Neale as well as Martyn confer greater honour by their piety, faithfulness, and zeal, than

all the senior wranglerships which their college numbers.

Mr. Neale's Memoirs (properly so called) do not occupy more than, if so much as, a third part of the volume. The remainder is occupied with the Sermons, &c. mentioned in the title-page. The partiality of friends and relatives have probably been less sparing in the selection (though there be nothing objectionable, nothing incorrect) than an indifferent person would have been. We say this with reference to more volumes than one—Miss Graham's Memoirs, for example. We think the great objection to these frequent publications of memoirs is, that the editors overshoot their object, and run on into dissertations which are not actually called for, as well as introduce other parties only indirectly connected with the topic itself; and thus the memoirs of one individual become a sort of joint-stock memorial of half-a-dozen others. But it may be urged, that good is done by this; if so, we object to the increased price of the books.

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*The New Testament of our Lord and Saviour Jesus Christ. With a Commentary, consisting of Short Lectures for the daily Use of Families. By the Rev. CHARLES GIRDLESTONE, M.A. Vicar of Sedgley, Staffordshire. Part III. containing the Acts of the Apostles, and the Epistles to the Romans and Corinthians. Oxford: Parker. London: Rivingtons. 1834. 8vo. Pp. x. 374.*

*A Concordance to the Psalms of David, according to the Version of the Book of Common Prayer. By the Rev. C. GIRDLESTONE, M.A. London: Rivingtons. Oxford: Parker. 1834. 12mo. Pp. 179.*

OF these publications the latter is simply a book of verbal reference to the Psalms, precisely similar to other works of the same kind, except that the Common Prayer Book version is chosen as the basis, as being more familiar than the Bible translation to most ministers and members of the Church of England. Respecting the other we have heretofore spoken in terms of merited commendation; and



we shall now merely advert to the Author's Advertisement to the present Part, for the benefit of those who are not acquainted with the nature of the work. It is intended "to furnish masters of families with an exposition of the New Testament for daily reading, at the hour of domestic worship. The Scripture is divided into paragraphs of a convenient length; and the explanatory and practical matter is digested, under each paragraph, into one consecutive lecture, so as to demand of the reader no previous pains and attention." We are happy to hear that the completion of the work may be expected about Christmas.

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*Short and Plain Sermons for reading in Families.* By the Rev. JOSEPH S. PRATT, B.C.L. *Prebendary of Peterborough, &c.* London: Cochran. 1834. 12mo. Pp. xii. 309.

As far as their moderate length and simple diction is concerned, these sermons may answer the object which the writer has had in view in their compilation. We know not, however, that we can pass them from us with a cordial approval on the score of doctrine. The sermons on Regeneration, for instance, and that on Salvation by Grace, are at least vague and inexplicit, if they are not positively unsound.

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*Pictures of Private Life. Second Series.* By SARAH STICKNEY. London: Smith, Elder, and Co. 1834. Pp. xii. 410.

WORTH the perusal and the price. Miss Stickney is a clever, an agreeable, and a useful writer.

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*Remarks on the Due Observance of the Sabbath.* London: Hatchard. 1833. Pp. 25.

ADMIRABLE—clear, solid, sensible, sound, and every way excellent. Though it be but short, we have seldom read any treatise on the subject more direct to its point, and more accurately adjusted to the Scriptural medium between puritanical austerity and latitudinarian profaneness. There

are some valuable observations on the bearing of the Sabbath question on the present militant posture of the Church, which alone would make the pamphlet worth the purchase. It is, we understand, the production of a lady whose useful and excellent writings have long been a treasure to the religious world, but whose name has been modestly withholden. We have already noticed her "Meditations and Prayers for the Heavenly Communion."

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*Sermons.* By HUNTER FRANCIS FELL, A. M. *Minister of Trinity Church, Islington.* London: Seeleys. 1834. Pp. xi. 300.

PLAIN, simple, yet forcible. But we think them better calculated for the pulpit than the closet; and better adapted to the author's own congregation than to a circulation amongst general readers. Nevertheless, they may preach effectually, though silently.

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*A Clergyman's Remarks upon a Dissenting Teacher's Tract, circulated in Hounslow and its neighbourhood, entitled "A Plain Answer to an Important Question."* By the Rev. W. BOLGER. Hounslow: Gotelee. London: Hurst; Nisbet. Pp. 52.

WHATEVER may be said of these Remarks, none can call them unfair, for their author has published with them his opponent's tract at full length. This shows, at least, confidence in the strength of his cause: and, as we think, a confidence which he was fully entitled to entertain. The tract is, indeed, as vapid and ignorant a production as well may be; but that does not prove that it has not been influential, or that it ought not to have been answered. It is in truth, only the stump of

"—that thrice batter'd god of Palestine,"

Micaiah Towgood, clumsily set up in his place again. Mr. Bolger has done his iconoclastic work with a steady and unsparing hand, and demolished the "plain answerer" for ever. Still we think he has not dealt his blows from so elevated a position as was



open to his choice; and that he has made concessions, especially about baptism and confirmation, which were not required by truth. Perhaps this may result from some leaning to Calvinism. If so, this is another proof that our Calvinistic brethren are not (as slanderously reported) indifferent to the fate of their Church.

*Scenes and Sketches from English History. Vol. I.* London: Parker. 1833. Pp. viii. 314. (Published under the direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge.)

A VERY pleasing and well-written volume indeed. It contains the ante-Norman history of our island, in the form of short chapters, wherein events are treated at more or less length, not so much on account of the time they occupy, as of their interest and narrative character. It is a very acceptable present for youth, but by no means confined to the instruction of that period of life. The engravings are numerous—the subjects judiciously chosen, and well executed—the style animated and perspicuous. It is highly creditable to its author, and to the useful Committee under whose patronage it appears.

*The Ultimate Object of the Evangelical Dissenters Avowed and Advocated. A Sermon preached at the King's Weigh-House, London, previous to notice being given that Petitions to Parliament for the Removal of Dissenters' Grievances would lie for Signature in the Vestry during the Week.* By T. BINNEY. London: Jackson & Walford. 1834. Pp. 44.

MR. BINNEY possesses a very undeniable notoriety—and he seems to be better pleased with evil fame than with none. We only notice him now for the purpose of observing that he has the effrontery to state that the CHRISTIAN REMEMBRANCE "exults in the fact that anti-evangelical clergymen are an overwhelming majority." We deny the fact, and therefore can-

not exult in it. After this specimen of Mr. Binney's capability of expounding the ninth commandment, it may not be necessary to say more about his Sermon.

*The Case of the Church of England. Reprinted from Fraser's Magazine for February 1834.* Pp. 19.

AN article written in "Regina's" best style, in which an able parallel is drawn between the Church and the Schismatics.

*Report on the State of Public Instruction in Prussia, addressed to the Count de Montalivet, Peer of France, Minister of Public Instruction and Ecclesiastical Affairs, by M. VICTOR COUSIN, Peer of France, Councillor of State, Professor of Philosophy, Member of the Institute, and of the Royal Council of Public Instruction. With Plans of School-houses. Translated by SARAH AUSTIN.* London: Wilson. 1834. Pp. xxviii. 333.

WE have long been acquainted with the facts stated in this work, and have seen the working of the system described in different parts of the Prussian dominions; and being impressed with the usefulness of the plan, are truly glad to see such an able *exposé* of it laid before our countrymen. There are some things to which we object in it: amongst the rest, to the mode of keeping the Lord's day in Prussia, where it is more of a *holiday* than a holy day. Nevertheless, we wish some such plan of a general school-instruction were introduced into England. Had the National system been adopted universally, as that of Prussia is in Prussia, and made a *sine quâ non*, under certain limitations of voluntary education, we should not have seen England split into parties as it is, nor the lower orders so easily seduced by designing men. We are glad to find that the public attention is a little more alive than it was to this important topic; and we hope Mrs. Austin's able translation of M. Cousin's Report will be productive of much assistance in awakening general thought upon this national means of national reformation.

*A Sermon, preached at Amersham, on Tuesday, June 3, 1834, at the Triennial Visitation of John, Lord Bishop of Lincoln, and printed at the request of the Clergy present. By SAMUEL BIRCH, D.D., Vicar of Little Marlow. London: Rivingtons. 1834. 8vo. Pp. 24.*

THAT dangers beset the Church as well from the lukewarmness of her friends as from the malice and cunning of her enemies, is no less clearly proved by Dr. Birch, than his own zeal is manifest in the cause of our beleaguered Zion. From Phil. i. 27, 28, he sets forth the example of the suffering Church of Philippi as an encouragement and a warning to ourselves in the crisis that overhangs our destiny. Our destiny did we say? No! We know in whom we place our confidence; and we have His word that the gates of hell shall not prevail against us. Still in these times we must not slumber on our post. If we will not exert ourselves, we cannot expect another age of miracles. We have, however, some forward champions in the field; and we are proud to acknowledge Dr. Birch among the first of the number.

*The Church of England its own Witness.—An Argument to prove the Identity of the Church of England with the ancient British and Apostolic Church in Locality of Jurisdiction, Form of Government, and Institution of Doctrine. By BRITANNICUS. London: Rivingtons. 1834. Pp. 33.*

THE enemies of our Church, who intended us much evil, have in reality, in many ways, done us much good; inasmuch as there has not been a supposed evil charged upon her but what has been honestly and manfully rebutted. The talent which has been called forth from the clergy and laity of the Church of England in the different works that have issued from the press, convinces us more and more that the infidels and heretics would not have made so great a stride in their unhallowed course had they been instantly met, and their falsehoods simultaneously exposed. Silent satisfaction in our own

strength and rectitude has been our failing. In the pamphlet before us we have another learned and enlightened champion in our holy cause, who has, with no mean ability, defended the different points specified in the above title to his work.

We quote the following as a literary curiosity, as well as a document in favour of Episcopacy:

"The ancient records of the British Church, which have been collected by the authorities to which I have before alluded, inform us, that Bishops have existed in the island from the earliest dawn of Christianity. We have the names of many, in a long continued succession, who have filled various bishoprics. I shall give the names of the *primitive* bishops of London and York. We begin with those of York; *Sampson*, about A.D. 170; *Eborius*, 314; *Taurinus*, appointed by Constantius Chlorus, 300; *Pyramus*, appointed by King Arthur, about 520; *Todiacus*, who fled into Wales, 586. Of London, the names of a greater number have been preserved; *Theanus*, about A.D. 170; his church was founded on the spot now occupied by St. Peter's, Cornhill. Three bishops were delegated by the Church of England to attend the Council of Arles, in France, A.D. 314. These were, *Eborius*, of York; *Restitutus*, of London; and *Adelfuis*, of Carleon; and it may be mentioned in connexion with this historical fact, as an important corroborative proof of the agreement of the *ancient* with the *modern* British Church, that Bishop Adelfuis was accompanied in his mission by *Sacerdos*, a priest, and *Arminius*, a deacon. To conclude this portion of proof, I shall only further quote the words of Gregory, in answer to an inquiry of St. Austin, as to the manner in which he should conduct himself towards the bishops of Gaul and Britain. 'We give thee no power over the bishops of Gaul, they being under the Bishop of Arles; but all the BISHOPS of the BRITONS we commit to thy paternal care.'—*Bede*, B. l. c. 7. This is conclusive evidence of the fact.

"The government of the ancient British Church was *episcopacy*; and the Church of England at the present day maintains the same discipline."—P. 10.

## A SERMON

ON THE GOSPEL FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

LUKE xvii. 17.

*Were there not ten cleansed? but where are the nine?*

THE Evangelist relates that our Lord, in journeying from Galilee to Jerusalem, entered into a certain village, where "there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

To understand this transaction fully, and consequently, to derive from it the full advantage which it was intended to convey to all generations, we must consider two things—the nature of the blessing bestowed, and the character of those who received it.

First, we will consider the nature of the blessing bestowed.

In Judea the disease of leprosy was nearly the most terrible misfortune which could befall a human being. Beside being a very loathsome and painful state of existence, there were some circumstances attached to it, which, to a believer in the law of Moses, made it almost insupportable. The virulent and contagious nature of this disease rendered it necessary, under any circumstances, to shun the society of persons infected with it; the Levitical law, therefore, was very severe and minute in its restrictions with regard to lepers: and as all the provisions of that law had an emblematical meaning, representing spiritual matters by material objects, leprosy was considered a type of moral defilement, and, on this account, treated with great severity. All persons whom the law pronounced unclean, were excluded from society; and few were likely to violate this prohibition, for independently of the danger of infection, those who touched a leper incurred all the penalties of impurity themselves. The poor patient, therefore, was not only the prey of a miserable disease, but he was denied the few consolations which his wretched situation admitted. The regulations of the Mosaic law were very necessary, but the miseries of the leper were no less real. In addition to his distemper and his destitution, he was compelled to adopt the humiliating warning of a particular dress, and to proclaim his misfortunes to the passengers, crying aloud, "Unclean." All these calamities were greatly heightened by the opinion generally prevalent among the Jews, that the leprosy was an especial judgment from God. In some instances we find that leprosy was inflicted as a divine judgment; and hence it was too rashly concluded that it was so in all.

Outcast, therefore, as he supposed, from God, and, as he knew, from mankind, the victim of pain and sorrow, unalleviated, unconsolated, the leper endured an existence, the intense misery of which is scarcely conceivable.

It was then to be delivered from this state of insurpassable degradation and wretchedness, that ten persons addressed themselves to our Lord. Their application to him was evidence of the very highest faith; for they believed that nothing less than divine power could effect the cure of a leper. Thus far then we find them all equal. It was commanded in the law that when the leper had recovered, he was to go and shew himself to the priests, that he might be declared clean, offer his sacrifice and receive his purification: and then be admitted into civil society. Jesus, to make further trial of their faith, commands the lepers to shew themselves to the priests, as if they were actually cured; they abided this trial, and, accordingly, on their way, they were all cleansed. But although all possessed faith, one only, we find, was influenced by gratitude. What might have been the religious professions of the other nine must be uncertain: sure it is that all must have been believers in Moses. But he who alone returned to thank his divine Benefactor for a deliverance only to be estimated by those who can form an idea of the extreme misery of the leper, was a Samaritan.

The Samaritans, in the time of our Lord, were a mixed race of Israelites and Gentiles. Samaria was the chief city of the ten tribes, when they revolted from Judah. Jeroboam the author of the revolt, and founder of the kingdom of Israel, knowing that Jerusalem was the place selected by God for his peculiar worship, and fearing lest the affections of his people should return to the crown of Judah, if they were allowed to attend the stated feasts in Jerusalem, instead of leaving these events to the Disposer of hearts, determined to prevent his subjects from performing an express duty. Unmindful, therefore, of the positive distinction of the family of Aaron, he consecrated priests of the lowest of the people, and set up two images of calves, in imitation of the Egyptian superstitions, in Dan and Bethel, proclaiming, "These be thy gods, O Israel, which brought thee forth out of the land of Egypt." This was at once an essential corruption of the purity of true religion; and therefore we find the sin of Jeroboam, who made Israel to sin, alluded to throughout the history of the kings of Israel in the very strongest language of condemnation. The seeds of religious corruption had been therefore sown; and circumstances afterwards contributed strongly to ripen them. When the Israelites were removed into captivity by Shalmaneser, king of Assyria, their country was given to a mixed multitude of various nations and religions. The new settlers being infested with lions, applied for protection to the king, who considering, according to the heathen notions, that the God of Israel was a mere local deity, sent one of the priests to teach them, as he expressed it, "the manner of the God of the land." The strangers, from that time, associated the worship of God with that of their own idols; and although, after the general return from the Babylonish captivity, the true God alone was worshipped, great corruption still existed in the Samaritan religion. They received the law of Moses, with the books of Joshua and Judges; but they paid slight regard to the other parts of

Scripture, although they gave so much general credence to prophecy as to believe in the approaching Messiah; who was too clearly revealed even in the law only, to admit of a doubt on the subject. On account of their religious errors, and their opposition to the re-erection of the temple at Jerusalem, they were held in universal contempt and hatred by the Jews. The very word Samaritan was a term of bitter reproach: "Say we not well," said the Jews to our Lord, "that thou art a Samaritan, and hast a devil?" The Samaritans, on their part, were equally hostile to the Jews, and, when parties of that nation were going up from Galilee to Jerusalem, frequently waylaid and murdered them. On one occasion, they refused to receive our Lord in one of their towns, because they suspected he was journeying toward Jerusalem; and the woman with whom he conversed at the well, was perfectly astonished to find a Jew asking of a Samaritan so small a courtesy as a cup of water. Our Lord never gave the least support or sanction to the false notions of the Samaritans: he told them that they knew not what they worshipped, and that salvation was of the Jews; but he severely re-proved the Jewish zealots for the uncharitable manner in which they regarded their mistaken brethren, and the unworthy notions they entertained of their God, in supposing him to take delight in the persecution of his creatures.

It was one of these Samaritans then, who alone, of all the ten afflicted persons, returned thanks for the beneficent miracle, in the benefits of which all had equally partaken. The blessing then which these persons received was of the very highest character. The restoration of sight or hearing, or of a palsied limb, would have been a trifle by the comparison; and yet we are apt to imagine that any person who should be recovered from blindness or palsy by a miraculous act of God, would be all gratitude and devotion. Notwithstanding we find that nine persons, suddenly rescued from the most abject and lonely misery, and restored to health and society by the especial exertion of Omnipotence, neglected to pay their thanks for the blessing, and that one alone was found grateful. But we should be inclined to suppose that there might be something about the circumstances of these persons which might sufficiently account for the difference. The nine might be ignorant and brutish, their notions of a God might be very confused, and their ideas of the connexion between the Divine will and the operation of the cure still less distinct: while the remaining one might have been trained from early youth in the nurture and admonition of the Lord, accustomed to depend at all times on the providence of his Father in heaven, and to refer all his blessings to the universal Parent of good.

Let us then, secondly, examine the character of the restored persons.

So far from being ignorant of duty, all, it is evident, had been instructed in the law of Moses, which taught all the great articles of belief and practice; all trusted in the power of Christ to relieve them from their misery; otherwise they would not have so confidently besought his aid; all therefore must have been aware of the prodigious mercy conferred, and of the dignity of the hand that wrought it. Nor was the grateful leper in any way distinguished in religious advantages above his brethren in calamity: in all probability, he was much less fortunate in this respect than the rest: for when we are told expressly

that he was a Samaritan, it seems to be implied that the rest were not; and as their whole conduct shews them to be followers of Moses, it will remain that they must have been Jews; he therefore had less light than the rest; and, by consequence, the conduct of all these men appears little less miraculous than the miracle itself.

Before I proceed to account for this singular circumstance, let me be allowed a passing observation. We are frequently too forward to imagine ourselves superior to others from certain outward habits and practices in themselves perfectly commendable and right in which we perceive them deficient. Any Jew, no doubt, would have considered himself degraded by a comparison with the thankful Samaritan. And yet it is unnecessary to prove who was the truly religious. This circumstance alone should awaken in us a disposition to judge in all things charitably of others, and to be extremely careful how we mistake in ourselves feelings which arise from custom and prejudice, for those which are the fruit of genuine religion.

This premised, we will attempt to find a solution of the difficulty in question. For this it will be unnecessary to go far. Let us, my brethren, seek it in ourselves. The conviction may be humiliating, but it is indispensable; we are living evidences of the truth of this history. We are all instructed in the ways of God, in the mercies of Christ, far more fully than were these lepers; and yet, ungrateful as were the majority of them, they had faith enough to call upon their Saviour and to prevail on him to work a miracle for their deliverance. Now do I say that any among you do not seek in your misfortunes to Christ? Assuredly not; such a supposition could never be entertained by a christian minister of a christian congregation. Yet, my brethren, it is our duty to exhort one another, and to encourage one another, to cast our care where we know it will be borne. But let us grant that the Christian is forward to betake himself to the assistance of his Saviour in sickness, losses, or calamity:—let us suppose that, in this respect at least, we are unrebuked by conscience, and can never recollect the occasion when we felt the sorrow without instantly seeking the appointed comfort. When we have cried unto the Lord in our trouble have we not been delivered out of our distress? Has the balm ever been denied? Will any of us say that in the time of affliction he has prayed and read his Bible in vain? What has supported us when to the eye of the world we have been destitute and helpless? What has detained us in life, when to all human appearance every object worth living for has been lost and forfeited? Has it not been the conviction that we still had a Friend greater than any we had lost or could lose? that objects far worthier than the best of the imperfect and perishable happiness of earth demanded our reflections and exertions? And to whom have we been indebted for these glorious convictions and consolations, but to Him whose aid we sought in prayer, and found in his unalterable word? But some earthly prosperity, the work of his own beneficent hand, has befallen us, and we are ready, even in consequence of his own goodness, to forget those comforts and encouragements when we less powerfully experience the need of them. We have become insensible to the attractions of infinite and inexhaustible love, to the surpassing beauty and perfection of that happiness which is offered to all who are willing



to accept it through a life of faith working by charity, to the poverty and fleetness of sinful pleasures, to the precariousness of every thing worldly; and, in a word, to all the great truths which alone can make us acceptable to God, or happy in ourselves, by spending time in reference to eternity. Or again,

Sickness has brought us to the verge of the grave, and opened, at length, an unwilling eye on the tremendous realities of the everlasting world. How have we not prayed in that hour, to be spared a little, that we might recover our strength before we went hence and were no more seen! It has pleased unbounded mercy to listen to the prayer of distress, and we have been spared a little. But have we recovered our strength, or, on the other hand, has not temptation been as busy and as successful as ever? Has one sinful desire been suppressed, one sinful habit been renounced? or, if it has, have we not taken glory to ourselves on this account, without considering in whose power alone it is that we can conquer the weakest of our spiritual enemies? Have we esteemed the Divine goodness so highly in experience as in prospect? or rather, have we not, like the senseless lepers, received mercies and miracles as things of course, and gone on our way, our way of folly and wickedness, as unmoved by the wonders of Almighty compassion, as undeterred by the terrors of Almighty justice?

To all of you, my brethren, are these reflections seriously commended, not to be dismissed with the moment, but to form the grounds of a close, careful, and impartial examination into your past experiences and your present feelings and actions. It will be for you to judge whether your past conduct classes you with the one or with the nine. The result of such an inquiry may not be always agreeable to self-complacency; but self-complacency has no business with the Christian. We are always least safe when we are best contented with ourselves; and the most dangerous, because the most insidious of errors, is spiritual pride. Weigh then with yourselves the vastness and the multitude of the mercies poured forth even on the least favoured among you; and consider truly whether your gratitude has been in any degree proportioned to the blessings you have received. Consider whether, in reference to the mercies you have experienced and the gratitude you have manifested, your Saviour might not exclaim, "Were there not ten cleansed, but where are the nine?" And remember above all things that the few cases which have been adduced by way of illustration, and which may, or may not have happened to all, great as they are, are mercies infinitely less than that one crowning act of godlike love, in which we all are partakers, the Redemption. The whole human race were once lepers in a more terrible sense than the patients of a merely bodily disease. We were all unclean, outcasts of God, and in total incapacity of escaping our impurity. But that same Christ, whose mercy restored the ten who sought to him for relief, has, unsought, and when the act was impossible except to love and omnipotence, washed us from this deadly disease in his own blood, and placed us once more in a condition to be acceptable to a God of otherwise unapproachable purity. If we can behold this miracle unmoved, ourselves the subjects of so astonishing a dispensation, we have no reason to feel surprised at the insensibility of the lepers, and are as



infinitely more ungrateful than they, as the mercies we have received are infinitely more transcendent. Do not let us wonder that only one of ten returned to give glory to God for his marvellous mercies, when we give no glory for the great miracle of redemption. Let us rather wonder at our own hardened and insensate hearts, and condemn ourselves rather than the ungrateful lepers. Let us dread a selfish faith: a faith which calls on Christ in the hour of affliction, and yet gives him no thanks for his deliverances: that believes in his power, without feeling or returning his love. Such a faith as this, though it could remove mountains, without charity, without the love of God and mankind, is nothing.

But how are we to be certified that we entertain a due sense of all that Christ has done and suffered for us? How can we feel assured that we are sufficiently thankful for all the benefits poured upon us here and procured for us in eternity? We never can, my brethren, be thankful enough; and therefore it is vain to seek for evidence of that which cannot be. But we know how we act when we are grateful to our fellow-men. Do we not, so far as our power extends, endeavour to please and gratify those who have obliged us? How then do we act towards God? If, in all respects, we do our best endeavour to perform his will, making no reservation for what we know to be sinful or doubt to be Christian; if we live in active charity to our brethren, and in temperate regulation of our own lives, in and for the love of God, then we return him the best thanks; then we glorify him really, and as it is his will to be glorified. All other thanksgiving is empty and insincere; it is worse, it is an endeavour to impose on the Great Intelligence by arts which would scarcely deceive infirm humanity. But it is an endeavour as impious as it is foolish; for God is not mocked, and although he allows the sun now to shine on the unthankful and the evil, the grateful alone will share the beams of the Sun of Righteousness in heaven.

H. T.

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## MISCELLANEOUS.

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PRINCIPLES OF CHURCH DISCIPLINE AND ECONOMY,  
EARNESTLY RECOMMENDED TO THE SERIOUS CONSIDERATION OF CHRISTIANS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—Blessed with the light of DIVINE REVELATION, diffused throughout the Holy Scriptures, we must be guided by that light to discover the true principles of whatever relates to the Church of JESUS CHRIST, our Redeemer.

The first thing necessary to establish, is the principles *on* which the Church of Christ rests, and *by* which we may hope to ascertain how it is most likely to be guided to the accomplishment of its most important purposes. Herein is involved the question: "After what manner *did* JESUS CHRIST and his Apostles found the Christian Church?"

Now it appears from the light of the New Testament, that the

government of the Church, adopted by the Apostles of JESUS CHRIST, was by Bishops.

St. Paul, in his Epistle to Timothy, who was Bishop of the Church of the Ephesians, gives him several rules for his conduct as a *Bishop*; particularly that he would "*lay hands suddenly on no man*," that is, that he would *ordain suddenly to the ministry no man*. (1 Tim. v. 22.) The same Apostle also, in his Epistle to Titus, expressly declares that he left him in *Crete*, of which city he was ordained the first Bishop, that he might, as we read, "set in order the things that were wanting, and ordain Elders" (or *Priests*) "in every city." (i. 5.)

This early scriptural reference to the office of a Bishop, plainly proves its existence in the apostolic age; and all acquainted with the ecclesiastical history of succeeding periods, will acknowledge its continued prevalence.

It has, indeed, been observed, that the words *Presbyter*, (or *Elder*, or *Priest*,) and *Bishop*, were sometimes promiscuously used in the New Testament; but this, as has also been well observed, no more tends to disprove the high specific office of a Bishop than the name of Emperor would disprove that there existed an Emperor of Rome, because that name signified also the general of an army, and was so used in the letters and despatches of the Romans.\* If the succession of all the ancient Christian Churches be examined, it will be found to have been by *Bishops alone*. A Church without a Bishop is not to be traced in the practice of the Apostles, nor in that of the primitive Christians who succeeded them.†

Judging, therefore, from primitive usage, it would seem that Episcopacy, or a government by Bishops, is the medium through which the Christian faith was first propagated.

Accordingly, in the Church of England, Bishops are they who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard; and in the language of the 23d Article of the Church, "It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same;" that is, no man has power to take upon him, before he is duly and properly preferred, the office of the holy ministry.

Agreeably to this view of the necessity of a lawful call to the ministry,

\* "The great doctrine which the Church of England insists upon is, that, from the time of the Apostles, there have been three distinct orders in the ministry, and this doctrine stands firm and unalterable, however the names given to some of these orders may have been altered."—*Dr. Wells's Letter to a Dissenting Minister*.

† They who have leisure and opportunity will do well to consult the genuine Epistles of the Apostolical Fathers, translated and published by Archbishop Wake, fourth Edition, 1737. This work plainly conveys the ideas of those who lived with, or immediately succeeded, the Apostles, of the necessity of a Church Government by Bishops; particularly of St. Clement, whose name the Apostle (Phil. iv. 3) says is written in the Book of Life, who was ordained Bishop of Rome, and placed in that see by the express directions of one or both the Apostles, St. Peter and St. Paul; and of Ignatius, who suffered martyrdom about the year of Christ 112, and who exhorted his followers in these remarkable words:—"In like manner, let all reverence the Deacons as Jesus Christ, and the Bishops as the Father, and the Presbyters [or *Priests*] as the Sanhedrim of God, and College of the Apostles. Without these, there is no Church; concerning all which I am persuaded that ye think after the very same manner."—§ 3.

we find that the Apostles did not go forth to teach until they were thus commissioned to do so by the command of their Divine Master. "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and Jesus added to this commission, "Lo, I am with you always, even to the end of the world,"\* that is, with you in *succession* to the end of the world. We are well assured from Scripture, and from Ecclesiastical History, that the Apostles who had been themselves thus appointed to the Christian Ministry by Jesus Christ, did appoint Bishops to assist them,† and ordain Ministers; and that those Bishops appointed also other Bishops to succeed *them*, and ordain others in succession, in virtue of that episcopal authority first conferred on the Apostles by JESUS CHRIST, and perpetuated in regular and unbroken succession, even unto the present day.

Thus we trace from the New Testament and from the practices of the Apostles and primitive Christians, the first principle of Church discipline to be by Bishops, a principle which it was desirable to illustrate.

Having ascertained this, the detail of that discipline, and its contingencies, must vary according to different exigencies and characters of different countries, and the changing circumstances of times and manners.

In the early ages of Christianity, prior to the gospel having obtained the protection of the ruling powers, while kings and queens and the potentates of the earth, so far from being its nursing fathers and mothers, were its persecutors, the chief officers of the Church would, indeed, be destitute of the aid or authority of the State, notwithstanding which their *office* possessed all the *spiritual* authority properly belonging to it under the most favourable support it could have from the powers of this world.

But when the blessed principles inculcated in the gospel, and taught by its Ministers, should be happily accepted by the ruling powers, *then* the external dignity of the Ministers of Christ's holy ordinances would become commensurate with the internal beauty and perfect purity of the gospel which they taught: and in proportion as the due remuneration of its Ministers should be publicly authorized, so would prevail reverence for them among all ranks, from the throne to the humblest grades in society.

Varying circumstances might still be expected to produce, as they actually have produced, a change of affection towards the Ministers of God's word, and the dispensers of the holy sacraments. The higher officers of the Church have accordingly experienced from the ruling powers different rewards and different modifications of exterior respect at different periods.

\* St. Matt. xxviii. 19, 20.

† Titus i. 5. St. Clement, before referred to in a preceding note, in his Epistle to the Corinthians, advertising to the schisms that began to disturb the Church, and the contentions that prevailed respecting the Ministry, observes:—"So likewise the Apostles knew by our Lord Jesus Christ, that there should contentions arise upon the account of the Ministry. And, therefore, having a perfect knowledge of this, they appointed persons, as we have before said, and then gave directions how, when they should die, other chosen and approved men should succeed in their Ministry."—§ 44.

But though the officers of the Church should not have even the *bare approval* of the reigning authorities, still be it repeated, their office would continue in all its ministerial authority, as it does at this time in the Episcopal branch of Christ's holy Catholic Church, in Scotland, in America, and in all other parts of the globe where it has *not* the protection it *should* have from the reigning Powers.

The Church may be depressed; her officers may be brought low; our Sion may, indeed, have cause to mourn; but the Church shall never be destroyed. The Church is founded on a rock, and the gates of hell, we know, shall not prevail against her.\*

This truth may console us amidst any revulsion in the external splendour or outworks of the Church. For instance, Deans and Chapters, well endowed, most useful in themselves, when well arranged and properly directed, as a Council to assist in the spiritual affairs of a Diocese, (and so they *should be arranged*,) are a politic engine to promote the Church's good, and to allure to her sacred service—rank, talent, and property. Yet, though very desirable, they are not absolutely necessary. The Church might exist *without them*; but, being properly arranged and well conducted, the Church will flourish *with them*. And if Deans and Chapters should unhappily become despoiled of their pecuniary appendages, nevertheless, in knowledge of those good purposes to the promotion of which they *may* and *should* be directed, as they *have been* directed, they ought to be still maintained in *all their wise and salutary economy*.

Such, indeed, is the weakness of our nature, that, in the season of prosperity, we are all apt to sleep at our post. They who constitute these Deans and Chapters might partake of that weakness, and suffer accordingly; but they might, during the night of adversity, receive the warning intended, and their offices, in the hands of those who held them, might be freed from injuries contracted in the lapse of time, and be rendered the more effective to the public health of the Church and nation.

Yet, let it not be supposed, though this liability to deterioration in all that is of human character, in the season of prosperity, is admitted and deplored, that poverty is ever better than independence, or that the Church can be benefited by continued poverty. She may, indeed, receive wholesome admonition under the power that chastises, as this our frail body, our poor flesh, may derive benefit from any benevolent admonition; but a wholesome, a prosperous, a healthy state, is to be preferred.

We hear it sometimes asserted that the Apostles and first preachers and officers of the Christian Church were poor. They were poor; but, in the counsel of THE ALMIGHTY, it was not intended that they should continue poor; especially when, in His INFINITE WISDOM, he should remove from the officers of His Church the mighty aid they once possessed in the power of suspending the laws of nature, by working miracles; powers, certainly, very superior to any arising from worldly co-operation; but which powers have been now long withheld. Weak must those politicians be who do not see, in the present state of society,

\* St. Matt. xvi. 18.

the importance, the necessity, of supplying the absence of those extraordinary powers by the best means to which, under Heaven's guidance, sound judgment and sober reason shall direct.

(*To be continued.*)

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A FORM FOR THE ADMISSION OF MEMBERS OF THE CHURCH  
OF ROME INTO THE COMMUNION OF THE CHURCH OF  
ENGLAND.

*Composed by Archbishop Tenison, by order of Queen Anne, 1714.*

Extracted from the "*Concilia Magnæ Britannię*."

[*The Bishop, or some Priest appointed by him for that purpose, being at the Communion Table, and the person to be reconciled standing without the rails, the Bishop, or such Priest as is appointed, shall speak to the Congregation as follows ;*]

DEARLY beloved, we are here met together for the reconciling of a penitent, lately of the Church of Rome, to the Established Church of England (and Ireland) as to a true and sound part of Christ's Holy Catholic Church. [Nevertheless, if there be any of you who know of any impediment or notable crime, on account of which the profession about to be made should not be looked upon as sincere, let him come forth in the name of God and shew what that crime or impediment is.]\* Now that this weighty affair may have its due effect, let us, in the first place, humbly and devoutly pray to Almighty God for his blessing upon us, in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in this, and all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are, or shall be, admitted into the fellowship of Christ's religion, that they may eschew those things which are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

PSALM CXIX. from ver. 169 to the end.

Let my complaint come before thee, O Lord; give me understanding according to thy word.

Let my supplication come before thee; deliver me according to thy word.

My lips shall speak of thy praise; when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

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\* The words within brackets are not in the original form.

Let thine hand help me ; for I have chosen thy commandments.

I have longed for thy saving health, O Lord ; and in thy law is my delight.

O let my soul live, and it shall praise thee ; and thy judgments shall help me.

I have gone astray like a sheep that is lost ; O seek thy servant, for I do not forget thy commandments.

Glory be to the Father, &c.

As it was in the beginning, &c.

THE LESSON. Luke xv. to ver. 8.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

PSALM CXV. to ver. 10.

Not unto us, O Lord, not unto us, but unto thy name give the praise ; for thy loving mercy, and for thy truth's sake.

Wherefore shall the heathen say, Where is now their God ?

As for our God, he is in heaven ; he hath done whatsoever pleased him.

Their idols are silver and gold : even the work of men's hands.

They have mouths, and speak not : eyes have they, and see not.

They have ears, and hear not ; noses have they, and smell not.

They have hands, and handle not : feet have they, and walk not : neither speak they through their throat.

They that make them are like unto them ; and so are all they that put their trust in them.

But thou, house of Israel, trust thou in the Lord ; he is their succour and defence.

Glory be to the Father, &c.

As it was in the beginning, &c.

[*Then the Bishop sitting in a chair, or the Priest standing, shall speak to the Penitent, who is to be kneeling, as follows ;*]

Dear Brother, (or Sister,) I have good hope, that you have well weighed and considered with yourself the great work you are come about, before this time ; but inasmuch as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation ; that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolution, you shall answer plainly to these questions, which we



in the name of God and of his Church shall propose to you, touching the same.

Art thou thoroughly persuaded that the books of the Old and New Testament, which are received as Canonical Scriptures by this Church, contain sufficiently all doctrine requisite and necessary to eternal salvation, through faith in Christ Jesus?

*Answer.* I am so persuaded.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son, our Lord?

And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again at the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty: and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church; the communion of Saints; the remission of sins; the resurrection of the flesh, and everlasting life after death?

*Answer.* All this I stedfastly believe.

Art thou truly sorrowful that thou hast not followed the way prescribed in these Scriptures for the directing of the faith of a true disciple of Jesus Christ?

*Answer.* I am heartily sorry, and I hope for mercy through Jesus Christ.

Dost thou embrace the truth of the Gospel in the love of it, and stedfastly resolve to live righteously and soberly in this present world, all the days of thy life?

*Answer.* I do embrace it, and do resolve, God being my helper.

Dost thou earnestly desire to be received into the Communion of this Church, as into a true and sound part of Christ's Holy Catholic Church?

*Answer.* This I earnestly desire.

Dost thou renounce all the errors and superstitions of the present Romish Church, so far as they are come to thy knowledge?

*Answer.* I do from my heart renounce them all.

[*If the Convert from the Church of Rome be in Holy Orders, let these further questions be asked.*]

Dost thou in particular renounce the twelve last articles added in the Confession, commonly called "the Creed of Pope Pius IV."\* after having read them, and duly considered them?

*Answer.* I do upon mature deliberation reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Dost thou acknowledge the supremacy of the Kings [or Queens] of this Realm as by law established, and declared in the 37th Article of Religion.

*Answer.* I do sincerely acknowledge it.

Wilt thou then give thy faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same,

\* See Articles at the end of this Form.

according to the commandments of God ; so that thou mayest teach the people with all diligence to keep and observe the same ?

*Answer.* I will do so by the help of the Lord.

Wilt thou conform thyself to the Liturgy of the Church of England, (and Ireland) as by law established ?

*Answer.* I will.

[*If the Penitent be one who has relapsed, the following question is to be asked.*]

Art thou heartily sorry when thou wast in the way of truth, thou didst so little watch over thine own heart as to suffer thyself to be led away with the shadows of vain doctrine ? and dost thou stedfastly purpose to be more careful for the future, and to persevere in that holy profession which thou hast now made ?

*Answer.* I am truly grieved for my former unsteadfastness, and am fully determined, by God's grace, to walk more circumspectly for the time to come, and to continue in this my profession to my life's end.

[*Then the Bishop or Priest, standing up, shall say ;*]

Almighty God, who hath given you a sense of your errors, and a will to do all these things, grant you also strength and power to perform the same, that he may accomplish his work which he hath began in you, through Jesus Christ, our Lord. *Amen.*

#### THE ABSOLUTION.

Almighty God, our heavenly Father, who of his great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

[*Then the Bishop or Priest, taking the Convert by the right hand, shall say unto him.*]

I. N. Bishop of — (or I. A. B.) do upon this thy solemn profession and earnest request, receive thee into the Holy Communion of the Church of England (and Ireland) in the name of the Father, and of the Son, and of the Holy Ghost.

*People.* *Amen.*

[*Then the Bishop or Priest shall say the Lord's Prayer with that which follows, all kneeling.*]

Let us pray,

Our Father which art in heaven, hallowed be thy name ; Thy kingdom come ; Thy will be done in earth as it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation ; But deliver us from evil ; For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

O God of truth and love, we bless and magnify thy holy name for thy great mercy and goodness in bringing this thy servant into the communion of this Church. Give *him*, we beseech thee, the stability

and perseverance in that faith of which *he* hath, in the presence of God and of this congregation, witnessed a good confession. Suffer *him* not to be moved from it by any temptation of Satan, enticements of the world, the scoffs of irreligious men, or the revilings of those who are still in error; but guard *him* by thy grace against all these snares; and make *him* instrumental in turning others from the errors of their ways to the saving of their souls from death, and the covering a multitude of sins; and in thy good time, O Lord, bring, we pray thee, into the way of truth, all such as have erred and are deceived; and so fetch them home, blessed Lord, to thy flock, that they may be one fold under one Shepherd, the Lord Jesus Christ; to whom, with the Father and the Holy Spirit, be all honour and glory, world without end. *Amen.*

[*Then the Bishop or Priest, standing up (if there be no communion at that time), shall turn himself to the person newly admitted, and say;*]

Dear Brother [*Sister*], seeing that you have, by the goodness of God, proceeded thus far, I must put you in mind that you take care to go on in the good way into which your are entered; and for your establishment and furtherance therein, that if you have not been confirmed, you endeavour so to be the next opportunity, and receive the Holy Sacrament of the Lord's Supper. And may God's Holy Spirit be with you! *Amen.*

The peace of God, which passeth all understanding, keep your heart and mind by Jesus Christ. *Amen.*

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*The Articles of the Creed of Pope Pius IV. previously referred to.*

1. "I most stedfastly admit and embrace the Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions and observations of the Church.

2. "I do also receive the Holy Scriptures, according to that sense which the Holy Mother Church (to whom it belongs to judge of the true sense and interpretations of the Holy Scripture) did and doth hold, nor will I ever take and interpret it otherwise than according to the unanimous consent of the Fathers.

3. "I do also profess, that there are properly seven sacraments of the New Law, instituted by our Lord Jesus Christ, and are necessary for the salvation of mankind, (although all the sacraments are not necessary to every person) viz. Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony. All which do confer grace, and whereof Baptism, Confirmation, and Orders cannot be repeated without Sacrilege. I do also receive and admit all the received and approved rites of the Catholic Church, in the solemn administration of the aforesaid sacraments.

4. "All and every thing that was declared and defined about original sin and justification by the most holy Council of Trent, I embrace and receive.

5. "I do profess also, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the quick and dead, and that in the most holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, together with the soul and divinity, of our Lord

Jesus Christ ; and that there is a conversion of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood : which conversion the Catholic Church calls Transubstantiation.

6. "I do also profess, that under either kind or species only, whole and entire, Christ and the true Sacrament is received.

7. "I stedfastly believe that there is a Purgatory, and that the souls detained therein are helped by the prayers of the Faithful.

8. "I do also believe, that the Saints, who reign with Christ, are to be worshipped and prayed unto, and that they do pray for us, and that their Relics are to be venerated.

9. "I most firmly assert, that the images of Christ, and of the Mother of God, who was always a Virgin, and of the other Saints, are to be had and retained, and that due honour and worship is to be given to them.

10. "I do also affirm, that the power of indulgences was left by Christ to his Church, and that the use of them is very helpful to Christian people.

11. "I acknowledge the holy Catholic, Apostolic, Roman Church to be the Mother and Mistress of all Churches ; and I promise and swear true obedience to the Pope of Rome, who is the successor of St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ.

12. "I do also, without doubt, receive and profess all other things delivered, declared, and defined, by all the sacred Canons and Œcumenical Councils, and especially by the holy Council of Trent. And all things contrary to them, with all heresies whatsoever condemned, rejected, and cursed, I likewise condemn, reject, and curse.

"This true Catholic Faith, without which no man can be saved, which at this time I freely profess and truly embrace, I will be careful (by the help of God) that the same be retained, and firmly professed, whole and inviolate, as long as I live ; and that as much as in me lies, that it be held, taught, and preached by those under my power, and by such as I shall have charge over in my profession ; I, the said N. — promise, vow, and swear ; So help me God, and these his Holy Gospels."

## HISTORY OF CHRISTIAN SECTS.

### NO. VI.—PELAGIANISM.

#### SECT. 2.—*The Creed and Doctrines of Pelagius.*

FROM the charges brought against Celestius by Paulinus of Milan—from the articles objected to Pelagius at Diospolis—and from the writings of themselves and their opponents, the tenets which they professed will be found to have comprised the following particulars. They maintained that Adam was by nature mortal, and, whether he had sinned or not, would still have died ; that mankind in general were not involved in the consequences of his guilt, which extended to himself alone ; that infants enter into the world as innocent as were our first parents before

the fall; that as the sin and death of Adam is not the origin of man's mortality, so neither is the resurrection of Christ the earnest of the resurrection of mankind; and that the baptism of infants is not necessary to their attainment of eternal life. Regarding the law and the gospel as equally effectual to salvation, they argued that, before the coming of Christ, some men had lived without sin; that man's unassisted exertions are sufficient to enable him without difficulty to keep God's commandments; that the grace of God does not influence the performance of good actions, but that the freedom of the will, and the knowledge of what is right, alone effect that purpose; that, in short, divine grace is proportionate to human merit, and that none can be called the sons of God who are not perfectly free from sin. True it is, that in the creed submitted by Pelagius to Pope Zosimus, he omits or endeavours to explain away the articles in which his heterodoxy consisted; but St. Austin has fully established the charges against him. Of this creed, which is one of the most ancient confessions, the subjoined is a translation somewhat abridged from the original.

"We believe in God, the Father Almighty, Maker of all things visible and invisible.

"We believe also in the Lord Jesus Christ, by whom all things were made; very God, and the only-begotten Son of the Father; not made or adopted, but begotten; being, as the Greeks say, *ὁμοούσιος*, *i. e.* of the same substance with the Father; and equal with the Father in such a manner as to be inferior to him neither in time, nor degree, nor power. So that we acknowledge him that is begotten to be of the same majesty with him that begot him. And whereas we say that the Son is begotten of the Father, we do not assign any time for that divine and unspeakable generation; but we mean that neither the Father nor the Son had any beginning. For we cannot otherwise confess the Father to be eternal, than by confessing the Son to be co-eternal: since he is called the Father, as having a Son; and he who was ever a Father, ever had a Son.

"We believe also in the Holy Ghost, who is very God, proceeding from the Father,\* and equal in all things with the Father and the Son; in power, in will, in eternity, in substance. Neither is there any gradation in the Trinity: none therein is greater or less than another, but the whole Deity is equal in perfection; and, except in the names appropriated to each person, whatsoever is said of one Person may be understood of all the Three. And as, in opposition to *Arius*, we say that the substance of the Trinity is one and the same; so we avoid the impiety of *Sabellius*, by an appropriate distinction of the three Persons: not saying that the Father is a Father to himself, the Son a Son to himself, and the Holy Spirit a Spirit of himself; but that there is one Person of the Father, another of the Son, and another of the Holy Ghost. For we acknowledge not only divers names, but also properties of the names, *i. e.* Persons, or, as the Greeks say, *ὑποστάσεις*. Neither does the Father at any time include† the person of the Son, or of the Holy Ghost; nor does the Son or the Holy Ghost receive the name or person of the Father: but the Father is always Father, the Son

\* The procession from the Son was first introduced by the Council of Constantinople.

† The original has *excludit*; but the reading is evidently incorrect.

always Son, and the Holy Ghost always Holy Ghost: one in substance, but distinct in person and in name.

"We say also that the Son of God, who, from the beginning, with the Father inhabited eternity, took upon him perfect man of our nature, being born of the Virgin Mary; and the Word was made flesh, not by conversion of the Godhead into man, but by taking of the manhood into God. Nevertheless we do not say that the Holy Spirit was instead of seed, as some have wickedly imagined;\* but that he operated by the power and influence of the Creator. Moreover we hold that there is in Christ one person of the Son, so as to include two perfect and entire natures: viz. perfect God and perfect man, consisting both of body and soul. We therefore condemn *Photinus*, who regards Christ as a mere man; we anathematize *Apollinaris*, who affirms that the human nature in Christ was not like that of ordinary men, whereas we hold him to have been like unto us, save only sin, which is not natural to us: we abhor the blasphemy of those† who maintain that, since the time of his incarnation, all things belonging to the divine nature have passed into the human, and all belonging to the human into the divine, thus confounding both the one and the other, and making the Son of God neither God nor man: and we believe that our nature, capable of suffering, was so assumed by the Son of God, as that the divinity did remain incapable of suffering. The Son of God, therefore, died according to the Scriptures, in respect of that which was capable of dying. On the third day he rose again. He ascended into heaven and sitteth on the right hand of God the Father: the same nature still remaining in which he was born, and suffered, and rose again; for the nature of his humanity is not extinguished, but is glorified, being to continue for ever with the Divinity. Having, therefore, received from the Father universal power both in heaven and on earth, he will come again to judge the quick and the dead, that he may reward the just, and punish the unjust.

"We believe in the resurrection of the flesh, in *eâdem veritate membrorum in quâ nunc sumus*; ‡ and that we shall ever remain such as we shall be once made after the resurrection. Also, we believe in the life everlasting, in which the saints will be rewarded according to their works.

"We acknowledge one baptism, which ought to be administered in the same words both to infants and adults; and those, who commit sin after baptism, may be restored by repentance.

"The Old and New Testaments we receive according to the number of books which the authority of the Holy Catholic Church acknowledges.§

\* It is not clear to whom this relates; for the *Seminative power* of the Spirit of which Hilary speaks (*de Trinitate*, Lib. II.), and a similar expression of Tertullian (*de Carn. Chr.* §. 18.), cannot be understood literally.

† In allusion to the *Arians*, who alleged that Christ suffered in his divine nature, and hence inferred that his divinity was not the same with that of God the Father.

‡ This clause is directed against those who supposed that the body of the Resurrection would be *æthereal*, not *corporeal*; and those who denied the eternity of hell torments.

§ Rufinus had recently published his Catalogue of the Canonical Books of the Holy Scriptures.



"Believing that our souls are given and made by God, we condemn those who say that they are a part of the substance of God, as well as those who affirm that they sinned in a former state, before they were united to our bodies.\* Moreover, we abhor the blasphemy of those who deny the possibility of keeping God's commandments; of those who maintain that, although no one man can do what God commands, all men, together, can; and of those who condemn first marriages with the Manichees, or second marriages with the Montanists. We anathematize those who impute falsehood to the Son of God, and maintain that he could not do what he wished by reason of the infirmity of his human nature. We also condemn the heresy of Jovinian, who says, that in the life to come there will be no difference of rewards, and that we shall there have graces which we took no care to have here.† Free-will we acknowledge, as well as the necessity of God's help; and it is equally an error to say, with the *Manichees*, that a man cannot avoid sin, and, with *Jovinian*, that a man cannot sin. Both take away the freedom of the will; whereas a man may always sin, or not sin, according to the impulse of his will."

Such is the confession of faith which Pelagius drew up in order to escape the condemnation of Pope Zosimus. Augustine (*de Pecc. Origin.*) describes it as an attempt to deceive: it is certain that it does not express the tenets which he is known to have entertained. In his Commentary on Rom. v. 12. as quoted by Augustine (*de Pecc. Merit.* III. 2.), he insinuates an argument against the doctrine of original sin, to the effect that, if the transgression of Adam passes upon those who do not sin themselves, Christ's righteousness may in like manner profit those who do not believe. He suggests also, that, if baptism takes away original sin, the offspring of baptized parents must be without sin. From these doctrines it was a necessary inference, that infant baptism was not essential to salvation, however necessary it might be as a mark of admission into the kingdom of God. When pressed upon this point, however, Celestius admitted that the Universal Church and the spirit of the gospel enjoined the baptism of infants for the remission of sins, though he nevertheless maintained that they had no sin. "This," says Wall, "*was perfect Irish*;" and, in reply to Pelagius, who admits that infants and adults are to be baptized *with the same words*, Augustine says, "*We regard things, and not words only.*" As a means of proving the possibility of living without sin, Pelagius adduced the examples of Abel, Enoch, Melchisedec, Deborah, and others, and more particularly the blessed Virgin, of whom he asserts that it is essential to our religion that we confess her to be sinless. "Not one of these pious persons," observes Augustine, "would have borne him out in his assertions, but would have confessed at once, with St. John, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'"

It is curious to observe the quibbles with which Pelagius salves his conscience, after renouncing, in order to escape the censure of the

\* The Manichees and Priscillianists.

† In these last anathemas Pelagius has also his eye upon St. Jerome; but in both cases has misrepresented the argument against which they are directed. See Wall on *Infant Baptism*; Part I. Chap. 19.

Church, the errors of his creed. Having acknowledged that the sin of Adam had an injurious effect upon his posterity as well as upon himself, he endeavoured to reconcile this admission with his previous opinions, by explaining that this effect was produced, not by *derivation*, but by *ill example*. That new-born infants were not in the same state that Adam was before the fall, might be, he allowed, most true: and why, forsooth? *Because he was a man, and they but children*. With respect to the salvation of unbaptized infants, "I know," he would say, "whither they do not go; but whither they go, I know not: *i. e.* I know they do not go to heaven, but what becomes of them I cannot say." In order to evade the declaration of our Lord, that *Except a man be regenerate, he cannot enter into the kingdom of God*, it is well known that the Pelagians imagined a middle state, between heaven and hell, into which the souls of infants, dying unbaptized, were received.

In advocating the freedom of man's will, Pelagius asserted that we have no need of God's assistance to enable us to avoid sin, but that the voluntary exercise of our faculties is sufficient to raise us to the highest pitch of virtue. He admitted, indeed, the necessity of an external grace to teach us the doctrines of the gospel; but maintained that the internal operations of the Spirit were altogether useless in aiding a man to work out his salvation. Without following St. Augustine through his refutation of these doctrines, suffice it to observe, that the experience of every human being, no less than the whole tenor of the sacred writings, is manifestly opposed to them. A due attention to the spirit of the gospel will also prove that it affords no sanction to certain minor arguments which Pelagius endeavoured to deduce from it. He advocated, for instance, a literal interpretation of our Lord's words, *A rich man shall hardly enter into the kingdom of God*; and maintained that a rich man, who does not sell all that he has, will assuredly fail of salvation. To the precept, *Swear not at all*, he also allowed no exceptions.

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#### BISHOP LOWTH'S POSTHUMOUS SERMONS.

SIR,—A volume having been recently published, under the title of "Sermons and other Remains of Robert Lowth, D.D., some time Lord Bishop of London, now first collected and arranged, partly from Original Manuscripts, with an Introductory Memoir, by the Rev. Peter Hall, Curate of St. Luke's, Chelsea," I beg leave to solicit the publicity of a few remarks upon that work, through the medium of your widely circulated Miscellany: as it contains statements, not merely novel and unfounded, but of a nature calculated to affect the reputation of a Prelate, hitherto no less distinguished as an orthodox theologian than as one of the most accomplished scholars of the age. This volume, I may likewise remark, is brought before the public with a Dedication to the "Warden, Fellows, Scholars, and other Members of the two St. Mary Winton Colleges, at Winchester and at Oxford, as comprising the Remains of the Biographer of their Founder." The dignity and reputation of the learned bodies whose patronage is thus

invited, might perhaps give countenance and authority to such grave misrepresentations, if they were suffered to pass uncontradicted.

It seems, indeed, extraordinary that a writer, professing so warm a feeling of admiration for the subject of his Memoir that it had been, even from the days of his boyhood, a frequent topic of his hope, that he might "one day do an act of tardy justice to the memory of the author, by rescuing his forgotten relics; and that he might thus offer, at the same time, a humble acknowledgment of his own obligations to that seat of charity and learning, by a tribute to the memory of one of the most famous of her sons," and who sought the aid of the Bishop's family to further him in such a work, should have endeavoured to obtain these objects by an attempt to stigmatize the religious principles of that eminent person, upon the most important point—one, indeed, more important, than the rarest literary attainments.

In the same page of the Memoir we find the following hardy assertion:—"Lowth was by no means a spiritual divine; of the fundamental doctrines of the christian faith, the glory of God manifested in the salvation of his people by the blood of Christ, we hear too little, even in his best and latest sermons. A profound veneration for the sublimity of the word of God, especially the mysterious and solemn language of prophecy, may be sometimes found to exalt the capacities of the mind, without purifying the corruptness of human will, or softening the asperities of human temper: with the exception of the fifth of the Sermons, now first printed, (which contains an earnest, though very general invitation to repentance,) but few of his addresses from the pulpit are calculated either to rouse the thoughtless or to comfort the disconsolate. Lowth is not to be regarded as a theologian, therefore, in the highest acceptation of the word—as a teacher called of God to lead mankind into the way of righteousness. To this distinction his works prefer no claim whatever." I omit the remainder of the passage, which concludes with a warm panegyric upon his varied powers, natural and acquired, as the most flattering language of compliment can but ill atone for so solemn a charge against him in his office of a Preacher of the word of God.

The Editor, it seems, has arrived at this conclusion from a perusal of the Bishop's works in general, and such sermons in particular as have fallen into his hands. With respect to those now first collected, it might be reasonably observed, that as some of them were delivered upon occasions of local charity, the Preacher might not deem it necessary to stimulate the feelings of his congregation by dwelling at length upon "the fundamental doctrines of the christian faith:" yet I would venture to appeal to many passages in this volume itself, as embracing the most luminous, comprehensive, and correct view of those doctrines, expressed in language of persuasive eloquence, and in a tone purely spiritual; exhorting to the practice of religious duty, as connected with a steadfast faith in the merits of the Redeemer. The soundness of Dr. Lowth's principles has been so long admitted by men of rational and sober views, that I feel unwilling to encroach upon your valuable pages by repelling, at length, the attacks of an assailant, to whom I am content to leave the merits of a discovery which had eluded the sagacity of his most distinguished contemporaries, and of the public in general.

The Editor acknowledges the difficulties he encountered in collecting the scattered materials of his present volume; perhaps, with an unacknowledged reference to other matter, which, if supplied at his request, might have disabused his readers in many particulars. The unpublished Sermons, in the possession of his descendants, have been hitherto withheld from the public in deference to the wishes of the Bishop himself; and if other MSS. were refused on the application of the present Editor, the tone of his observations will probably convince your readers of the prudence and propriety of such a refusal. I can, however, confidently assert, upon the authority of the bookseller employed on the occasion, that the circumstance so *positively* stated,\* that "a variety of unpublished MSS. both of the Bishop and his father were sold by auction together with the family library"—did not occur; of the existence and authenticity of the two volumes of Sermons "in the handwriting of the Bishop, and *evidently* prepared for publication," I know nothing; but can only repeat, that they were never sold with the consent or knowledge of his family. Many unpublished miscellaneous pieces are still in their possession, and would have been communicated, at his request, to one of the most eminent of our living prelates, fully competent to appreciate the value of his writings and the character of the man; but who, with equal delicacy and kindness, relinquished his intention at the desire of a son, who would have done real justice to the memory of a revered father, if his life had not been terminated by sudden illness.

The writer of the Memoir further states† as follows:—"In the midst of these afflictions, Dr. Lowth was *certainly* not a happy man. Engrossed in the pursuits of theological literature, and the excitement of polemical rivalry, he had *evidently* lived too long a stranger to the best and only refuge of man in the vicissitudes of mortality—a vital, experimental, and practical faith in his Redeemer." . . . "Mr. Cadogan, a divine of no less piety than eminence, was frequently accustomed to pay his Lordship a morning call. He found him one day sitting in pain with a violent and protracted attack of gout. 'Ah! Mr. Cadogan,' exclaimed the sufferer, 'you see what a poor thing it is to be Bishop of London!' 'Truly, my Lord,' replied his visitor, 'I always thought that it was a very poor thing to be Bishop of London, if a man possessed nothing better than a bishopric.'"

How far the Editor's conclusion is supported by this anecdote, must be left to the decision of his readers. That a person labouring under the severest trials of mental affliction and physical suffering—a parent overwhelmed with anguish by the premature bereavement of a son whom he had fondly hoped would surpass his own immortal fame, and of other children whom he tenderly loved—bending likewise under the burthen of nearly fourscore years, and afflicted with an excruciating malady, should not be, in the literal sense of the word, a happy man, can scarcely be deemed surprising. The Psalmist himself acknowledged that it was good for him to have been afflicted; but even his hallowed strains under the chastening hand of his God pathetically *express* the acuteness of his sorrows. In my view of the matter, the reply of Mr.

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\* Page 2.

† Page 38.

Cadogan by no means leads to an *undeniable* inference, that the Bishop was, in his opinion, *evidently* destitute of the best source of christian consolation. On the contrary, his answer to the Bishop's observation was a most becoming acquiescence in so instructive a lesson on the vanity of all human distinctions, and an implied compliment to the mental fortitude and christian submission of the exalted sufferer with whom he was conversing. The fact of Mr. Cadogan's frequent visits would rather incline me to believe that he experienced pleasure, and derived edification, from such interviews. In opposition, however, to the opinion of Mr. Cadogan (if such he had formed), the Editor himself adduces that of a Prelate to which the religious reader will scarcely attach less importance. The brief and comprehensive eulogy of Dr. Porteus, whose life furnished the purest commentary upon his truly apostolical writings, bears conclusive testimony to the real christian spirit with which he was sustained through his complicated sorrows.

With respect to "asperities of temper" (a charge founded, I presume, upon the celebrated controversy), I am prepared to admit that he was betrayed into an undue warmth of feeling and acrimony of expression—"fateor invitus, dolens, coactus!" The most admired characters, however, in Scripture history were not exempt from the frailty of human passion; and even he, the most remarkable for meekness, was roused to resentment by an unjust imputation. The asperity of Lowth was called forth by the arrogance of his adversary; yet the excitement of controversy soon yielded to the influence of reflection and the better feelings of his nature; thus affording a pleasing contrast to the duplicity of Warburton, who, whilst he professed to have renounced hostility, retained the soreness and resentment of defeat. That he was a sincere and humble Christian, sound in his principles, and fervent in his faith, I do not hesitate to affirm, on the authority of all sober-minded and competent judges. He was not, indeed, a Calvinist; and this serious defect in his character, with a reference to his forcible observations upon the doctrine of absolute election and reprobation, in his first Sermon, may perhaps afford a clew to the secret of this Editor's latent hostility, disguised under the profession and semblance of respect and veneration—a cause which may, perhaps, be more perceptibly traced in a note of the Editor:—

"Dr. Dibdin ranks this work (the '*Prælectiones Poeticæ*') among the six most complete productions of English divines. When the reader is informed that '*Prettyman's Refutation of Calvinism*' is another of the six, he will, perhaps, attach less value to the compliment."—P. 19, note 2.

P.S. I doubt the authenticity of the conversation between the Bishop and Garrick. A similar conversation may be found in "*Sancho, or the Proverbialist*," (I believe by Cunyngham,) as between a Prussian ecclesiastic and a very celebrated actor.

I am, Sir, your constant reader,

VERAX.\*

\* Since writing the above, I have been favoured by a sight of the ten MS. Sermons mentioned by the author as the production of Bishop Lowth's pen, and now for the first time printed. By comparing the handwriting with other manuscripts, I can safely proclaim them not to have been written by the Bishop; therefore, however excellent they may be, they possess no claim whatever to admission into the present work.

## BISHOP KIDDER'S OBSERVATIONS ON THE PSALMS.

*Some Reflections on the Old Translation of the Psalms, as that Translation is compared with, and examined by, the Hebrew Text. By BISHOP KIDDER.\**

## GENERAL OBSERVATIONS.

FIRST, Some entire Psalms in that translation are very agreeable to the Hebrew Text, and need no amendment. And they are these that follow. Psalm XIX, XXIV, XXX, XXXII, XXXVI, XXXIX, XL, XLIII, XLVII, LVII, LXI, LXVI, LXXIX, LXXXI, LXXXIV, LXXXVI, XCI, XCVI, XCVII, XCVIII, XCIX, C, CII, CIII, CIV, CXII, CXIII, CXIV, CXV, CXVI, CXVII, CXX, CXXI, CXXIII, CXXV, CXXVI, CXXVII, CXXVIII, CXXX, CXXXI, CXXXII, CXXXIII, CXXXV, CXL, CXLIII, CXLV. The whole number of these Psalms is 46.

Secondly, Some Psalms in that translation are so agreeable to the Hebrew Text, that there is not in each of them above one word, or verse, or part of a verse, that needs any amendment. And they are these that follow. Psalm III, XX, XXI, XXV, XXVI, XXXI, XXXIV, XXXV, XLII, XLVI, LII, LIV, LXII, LXIII, LXVII, LXX, LXXII, LXXV, LXXX, LXXXII, LXXXIII, LXXXV, LXXXVIII, LXXXIX, XC, XCIII, XCIV, XCV, CVIII, CX, CXI, CXXII, CXXIX, CXXXIV, CXXXVI, CXXXVII, CXXXVIII, CXLII, CXLVII, CXLIX. The whole number of these Psalms is 40.

Thirdly, There are other Psalms, in which there are not above two such places in each Psalm that need any amendment. And they are these which follow. Psalm I, II, V, XII, XIII, XV, XXVIII, XXIX, XXXVIII, XLIX, LIII, LVI, LVIII, LXIV, LXXI, LXXIV, LXXVII, CI, CVI, CIX, CXXIV, CXLI, CXLIV, CXLVI. The whole number of these Psalms is 25.

Fourthly, That if we divide the whole Book of Psalms into two equal parts, (as the Jews do at the close of the 35th verse of Psalm LXXXVIII,) we shall find near two-thirds of the exceptionable places in the first of these parts.

## OF CERTAIN ADDITIONS TO THE HEBREW TEXT, WHICH ARE TO BE FOUND IN THE OLD TRANSLATION.

Such are these that follow, which are not to be found in the Hebrew. Psalm I. 5, *From the face of the earth.* Ver. 6, *Be able to.* II. 12,

\* For these Reflections we are indebted to the kindness of a correspondent, from whose letter it will be sufficient to subjoin the following extract:—"All the account I am able to give of the MS. is, that it was given me by the widow of a Clergyman about three years since; she found it amongst his papers, but knows not how or where he obtained it. It is written in a quaint, stiff, old hand, as if the penmanship of one accustomed like the Bishop to revel in Hebrew characters; and I may add, that the spelling is occasionally the spelling of the Bishop's times. On the parchment cover, in a different hand, is written—

'B. Kidder's Observ. on ye Transl. of ye Psalms. MS.'

I could have wished that it dwelt rather on the beauties than the errors of our venerable Psalter."



*Right.* III. 2, *His.* VI. 3, *Wilt thou punish me?* VII. 12, *Strong and patient.* X. 5, *And therefore.* Ver. 6, 12, 14, *Tush.* Ver. 11, *The congregation of.* XI. 5, *The poor.* XII. 7, *In the fire.* XIII. 6, *Yea, I will praise the name of the Lord most Highest.* XIV. 2, *No not one,* and Ver. 5, 6, 7, *Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips. Their mouth is full of cursing and bitterness: their feet are swift to shed blood. Destruction and unhappiness are in their ways, and the way of peace have they not known: there is no fear of God before their eyes.* XVI. 11, *Why.* XVII. 3, *Wickedness in me.* Ver. 14, *Of, I say.* Ver. 16, *With it.* XVIII. 21, *As the wicked doth.* Ver. 30, *In the fire.* XX. 9, *Of heaven.* XXII. 1, *Look upon me.* Ver. 31, *My,* Ver. 32, *The heavens.* XXVIII. 3, *Neither destroy me.* XXIX. 1, *Young rams.* XXXIII. 2, *And instrument.* Ver. 10, *And casteth out the counsel of princes.* Ver. 16, *A man.* XXXVII. 29, *The unrighteous shall be punished.* XXXVIII. 16, *Even mine enemies.* XLV. 10, *Wrought about with divers colours.* Ver. 12, *God.* L. 13, *Thinkest thou that.* Ver. 23, *And praise.* LIV. 7, *His desire.* LIX. 11, *Among the people.* LXV. 1, *In Jerusalem.* Ver. 8, *Thee.* LXVII. 1, *And be merciful unto us.* LXVIII. 18, *Among them,* Ver. 19, *His benefits.* Ver. 22, *My people, mine own.* Ver. 23, *May be red.* Ver. 34, *Worship.* LXIX. 6, *Lord.* LXXI. 5, *Ever since I was born.* LXXIII. 27, *In the gates of the daughter of Sion.* LXXIV. 12, *Why pluckest thou not—the enemy.* Ver. 16, *Out of the hard rocks.* LXXXVII. 7, *Shall he rehearse.* XC. 6, *And withered.* CVIII. 1, *My heart is ready.* CIX. 9, *Their bread.* CXVIII. 2, *That he is gracious.* Ver. 12, *Among.* CXXIV. 4, *Deep.* CXXXIV. 2, *Even in the courts of the house of our God.* CXXXVI. 27, *O give thanks unto the Lord of lords: for his mercy endureth for ever.* CXXXVII. 5, *Her cunning.* CXXXIX. 23, *The ground of.* CXLVII. 8, *And herb for the use of men.* CXLVIII. 5, *He spake the word, and they were made.* To which may be added several superfluous words, which seem to be added for meeter's sake. Such are, *But,* Psalm XLIX. 20. *Thinkest thou that,* L. 13. *Thou cuttest,* LII. 3. *O Lord,* LV. 25. *Why,* LIX. 12. *LXIX.* 7. *CV.* 41. *Tush,* LXXIII. 11. *Truly,* XXXVIII. 17. These additions to the Hebrew Text are most of them in the former part of the Psalms, and above four parts of five are to be found within the first half of the Book of Psalms.

OF CERTAIN OMISSIONS IN THE OLD TRANSLATION, OF WHAT IS TO BE FOUND IN THE HEBREW TEXT.

The Titles of Psalms are omitted,—so is *Selah*, and the words at the close of Psalm LXXII. ;—*The prayers of David, the Son of Jesse, are ended*; which are found in the Hebrew. But besides these there are other Omissions. *v. gr. of Both,* Psalm IV. 9. *Of Little,* VIII. 5. *Of Daily,* XIII. 2. *Of For,* XXXVII. 9. *Of And Amen,* XLI. 13. *Of And,* XLIX. 20. *Of Jah,* the name of God (yea being instead of it), LXVIII. 4. *Of Rebuke,* ver. 30. *Of For (And why? being put instead of it),* LXIX. 7. *LXXIII.* 3. *LXXV.* 8. *Of Thee,*

LXXXIX. 9. Of to *folly*, LXXXV. 8. Of *Hallelujah*, CV. 44. CVI. 1, 46. CXI. 1. CXII. 1. CXIII. 1, 8, &c.

OF SOME WORDS OR EXPRESSIONS IN THE OLD TRANSLATION THAT ARE OBSOLETE, UNPROPER, OR AMBIGUOUS.

Under these heads I reckon these that follow. *Leasing*, Psalm V. 6. *Graven*, VII. 16. *Most highest*, IX. 2. XXI. 7. XLVI. 4. LXXVIII. 18. LXXXII. 6. XCII. 1, 7. *Lusteth*, XXXIV. 12. *Making mows*, XXXV. 15. *Good luck*, XLV. 5. CXXVIII. 26. *There There*, LXX. 3. *Fain*, LXXI. 21. *Lust*, XCII. 10. *Minished*, CVII. 39. *He that setteth not by himself*, XV. 4. *Make ready their arrows within the quiver*, XI. 2. *Who shall give saluation*, XIV. 11. *Ceremonies*, CXIX. 8.

### ORGANO-HISTORICA;

*Or the History of Cathedral and Parochial Organs.*

#### NO. XIV.—THE ORGAN AT ST. DIONIS, BACK-CHURCH.

HAVING, in some of our former numbers, referred to several fine organs built by Messrs. Byfield, Bridge, and Jordan, we again present our readers with the description of another large organ, the joint workmanship of the above celebrated artists.

The organ at the church of St. Dionis, Back-church, was built in 1732, and, up to the late repair, was considered the best instrument of the before-named artists' make in London. It contains the following stops:—

#### GREAT ORGAN.

1 Stop Diapason.	
2 Open ditto.	
3 Principal.	
4 Twelfth.	
5 Fifteenth.	
6 Tierce.	
7 Larigot.	
8 Sexquialtra.	4 ranks.
9 Trumpet.	
10 Clarion.	
11 Horn.	
12 Cornet.	5 ranks.
13 Cremona.	
<hr/>	
900 pipes.	

#### CHOIR ORGAN.

1 Stop Diapason.
2 Open ditto.
3 Flute.
4 Principal.

5 Fifteenth.
6 Vox humana.
7 Cremona.
8 Bassoon.
9 Clarion.

407 pipes.

#### SWELL.

1	Stop Diapason.	
2	Open ditto.	
3	Principal.	
4	Trumpet.	
5	Clarion.	
6	Cremona.	
7	Cornet.	4 ranks.

320 pipes.

Choir,	407 ditto.
Great organ,	900 ditto.

Total number of pipes 1627

The compass of the great and choir organs is from G G to D in alt, 56 notes; that of the swell from fiddle G to D in alt, 32 notes. The

Cremona in the great organ is by communication: it is the same stop when used in the choir organ. The clarion also communicates from the great to the choir organ in the same way; it is but one stop, and may be used in either organ. The open diapason in the choir, is by communication, in the same way, from the great organ G G to middle C; the 27 upper notes forming a distinct treble from that of the great organ. The lower octave, also, of the stop diapason serves for both great and choir organ: it is a distinct stop from G (gamut), 44 notes.

The quality of tone in this instrument was equal to that of any of the London organs; but, either through neglect or mismanagement, it has greatly degenerated. The reed-stops appear to have suffered most. The open diapason, especially the bass, is still good, while the stop diapasens retain but little of their original purity, and the chorus is noisy and harsh. Inequality of tone prevails throughout the instrument. It has four pair of bellows, but the wind is very unsteady. If the organ were modernized by the addition of a Venetian swell, horizontal bellows, composition pedals, and an octave and a half of pedals and pedal-pipes, together with another open diapason and coupling-stops, &c. &c. it would be one of the best instruments in London. The reeds still retain their quickness of speech, although they have lost much of their quality.

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#### COLLECTANEA.

NONCONFORMISTS.—In the reign of King William the Conformists amounted to 2,477,254, and the Nonconformists (excluding Papists) to 108,676; so that the former were above *twenty-two* times as numerous as the latter. The population of England is now 14,000,000, of which we may set aside 1,100,000 as Methodists and hearers at meeting-houses, and near 900,000 as Papists and Dissenters, leaving the Conforming population 12,000,000, which is just *twenty-five* times the number of the Dissenting or Nonconformist party. And this advance, we must remember, has been made, although the whole Methodist body has seceded from the Church in the interval. Even with the addition of the Methodists the Nonconformists would not much exceed a twelfth part of the Church population.

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#### POLITICAL RETROSPECT.

ALTHOUGH much of overwhelming importance, in respect to the Government, has transpired since our last; still the Revenue is the touchstone, and John Bull is so wrapped up in the contemplation of L.S.D., (being, as the *Heir at Law* observes, the "Roman initials for pounds, shillings, and pence,") that we must lay before our readers, in *limine*, our usual *recueil*.

As compared, then, with the preceding financial year, there appears an advantage in favour of this to the amount of 390,236*l.*, and upon the quarter also a favourable excess of 350,952*l.* The difference is most striking under the head of the Customs, which are more productive this quarter than the same period last year by 414,205*l.*, though upon the

whole year they are deficient 116,477*l*. The Excise, upon the other hand, exceeds the receipts of last year by 353,036*l*., though, upon a comparison of quarters, it shows less by 151,076*l*. The income from stamps is uniformly more productive than last year, the excess in the case of the year being 148,767*l*., and upon the quarter 38,504*l*. Taxes have increased upon the quarter 3,764*l*., but decreased upon the year by 121,400*l*. The revenue arising from the Post-office shows a decrease of 7,000*l*. upon the quarter, but an increase of 5,000*l*. upon the whole year. Those taxes classed as Miscellaneous present a decrease upon the year and quarter, in the one of 21,624*l*., and in the other of 3,740*l*. The amount of Exchequer Bills required to meet the charge on the Consolidated Fund for the coming quarter is estimated at 6,852,601*l*.!!!

We shall not offer a single observation on the *apparently* flourishing state of the Revenue; it is enough to say, that the expense for *oil* to prevent the destruction of the state carriage wheels by friction, will, for the *next quarter only*—for the *next current three months only*—for the *next one hundred and twenty days only*—cost nearly seven millions sterling!!!

The prosperity of our finance kingdom, however, is not the only source of gratulation. Lord Grey has been *tricked* out of the Premiership; therefore, let every good man rejoice, not only in the fall of this Clodius, but in the prospect it opens of the utter annihilation of the Whig party.

To this amiable man succeeds Lord Melbourne. We think our readers will share in our surprise; but we shall wait a month before we pronounce sentence on a man who has hitherto been known merely as a political pantaloon. *Honest* Althorp remains—disgraced for ever; *Howick limps* after his sire; Duncannon, “the talking potato,” as Croker calls him, goes to the Home Office; little Cam Hobhouse to the Woods and Forests; and a Cheshire cheese, of the name of Stanley, not of the *honourable* race, steps into “*my son's*” shoes. King Daniel (O) still patronizes Littleton, who is suffered, therefore, to remain

Irish Secretary. Such is the *beginning of the end*!

Parliament, of course, has done nothing; in fact, with the exception of a rabid speech or two of Lord Brougham's, St. Stephen's has scarcely claimed a passing observation.

SPAIN.—The eyes of all Europe have during the past month been directed to this country. The Revolutionists, supported by the quadruple alliance, have been inflicting upon the unhappy natives all manner of injuries; but Don Carlos, or, as we ought to call him, King Charles V., has eluded the grasp of his enemies, and is at this moment at the head of the victorious army commanded by Zumalacarreguy, whilst from all quarters thousands are pouring in to pay homage and offer their services to their legitimate Sovereign. Of course, Pedro, the Portuguese pirate; Louis-Philippe, the son of the regicide Egalité; and the lath-and-plaster Cabinet of English Radicals, view this state of affairs with a jealous eye; and various rumours are afloat respecting an English fleet being sent to Spain, and a French army crossing the Pyrenees. Should either of these events take place, Austria will at once cross the Rhine with two hundred thousand men; Prussia will follow the example, and a combined fleet of Russian and Dutch ships may be probably seen in the mouth of the Thames; and we much question whether British soldiers and sailors will fight the battles of the Whigs, who have incessantly been toiling to degrade the naval and military character, and rob the mutilated pensioner of his hard-earned pittance.

TURKEY.—The progress of Russian diplomacy is every day becoming more visible in the East; and Turkey may be looked upon as a province of the Emperor. The preparations of these united empires to repel any interference on the part of Radical England and France, are on a mighty scale; whilst the vacillation of the *juste milieu* parties, in both the latter countries, excites contempt in the minds of their opponents abroad, and indignation at home.

In other parts of Europe affairs remain *in statu quo*, but—

## CALENDARIUM ECCLESIASTICUM.

AUGUST, 1834.

SAINTS' DAYS, &c.	AUTHORS to be CONSULTED.	SUBJECT OF SERMONS.
ST. BARTHOLOMEW, (August 24.)	Bp. Mant . . . . .	Biographical Notices. 407.
	Dr. Glass. 249. . . . .	Sermon on the Festival.
	Scriptural Essays . . . . .	Observations on the Saint and on the Lessons, &c. appointed.
	Dr. M. Hole. IV. 189. . . . .	Epistle and Gospel for the Saint.
	Dr. Stanhope. IV. 408. . . . .	Exercitation 263.
	Dr. J. Edwards . . . . .	On the Apostle.
	J. Cock. 75. . . . .	Observations on the Festival.
	R. Nelson. Chap. XXVIII.	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL  
INTELLIGENCE.

## TRIBUTES OF RESPECT.

REV. H. J. KNAPP.—The inhabitants of St. Andrew Undershaft, London, upon the occasion of their late Curate, the Rev. H. J. Knapp, leaving them for the living of Willesden, have presented him with a valuable piece of plate, as a mark of their sense of his services during a curacy of twenty-seven years in the parish. The testimonial is a massive salver, weighing 140 ounces, of excellent workmanship, with a rich border, highly chased, surmounted with a figure of St. Andrew, opposite to which are the Rev. Gentleman's arms, and bears the following inscription:—"To the Rev. H. J. Knapp, M. A., Curate and Lecturer of the parish of St. Andrew Undershaft—this piece of plate is presented by the inhabitants, in testimony of the esteem in which he is held by them, and of the sense they entertain of the abilities and zeal with which he has fulfilled the duties of his sacred office for the period of twenty-seven years." It is gratifying to be able to record this fresh proof of that still existing mutual good-will between the pastor and his parishioners, which some insinuate is now less cordial and intense than it used to be. Mr. Knapp's labours have met with a large reward; and, as Dissenters, as well as those more immediately under his care, have contributed to forward this object, it must be doubly gratifying to this worthy Divine to find that, whilst his clerical zeal has been appreciated by his flock, his neighbours generally had found in his character that zeal and christian charity which they considered fully entitled him to their estimation.

REV. THOMAS UNDERWOOD, JUN.—On the 30th of June, the parishioners of Ross presented their late Curate, the Rev. Thomas Underwood, Jun. M. A., by the hands of F. Coles, Esq., with three superb silver salvers, each having a suitable inscription engraved thereon, and weighing altogether more than 120 ounces, as a lasting mark of their high respect for his public and private character, and of the grateful sense they entertain of his valuable services during a period of nine years.

REV. ERNEST HAWKINS.—We have great pleasure in stating that a massive and beautifully ornamented silver salver has been presented by Mr. Hitchings, in the name of the parishioners of St. Aldate's, Oxford, to the Rev. Ernest Hawkins, the excellent Curate of that parish, bearing the following inscription:—"Presented to the Rev. Ernest Hawkins, M. A. Fellow of Exeter College, by the parishioners of St. Aldate's parish, on his retiring from the Curacy, as a memorial of his eminent services, and as a testimony of their esteem and regard. Oxford, June, 1834."

REV. JOHN HYDE.—The inhabitants of Witney, in Oxfordshire, presented to the Rev. John Hyde five pieces of plate, on his retiring from his pastoral duties, as resident minister of the Established Church for the last 25 years in that place. Appropriate inscriptions were engraved on the plate, expressive of the grateful sense of the inhabitants for his faithful discharge of the duties of his sacred office, his upright conduct as a magistrate, and his benevolence and kindness to the poor, particularly during the prevalence of the cholera in 1832.

THE REV. A. B. CAMPBELL has been presented by a part of the congregation of St. Philip's, Birmingham, on his retiring from the Curacy of that Church, with a purse of one hundred and fifty guineas, as a testimony of their personal respect for him, and their high opinion of the ability and zeal with which he has discharged his ministerial duties.

THE REV. EDWARD CHURTON.—At the recent public distribution of the prizes, the pupils of the Hackney Church of England School, (in union with King's College, London,) presented a piece of plate, value sixty guineas, to their late Head Master, the Rev. Edward Churton, M.A. of Christ Church, previous to their taking leave of him on his departure for the Rectory of Monk's Eleigh, Suffolk, presented to him by the Archbishop of Canterbury.

ADDRESS TO THE KING.—The inhabitants of the parish of Wrington, Somerset, have addressed his Majesty on his late gracious declaration in favour of the Church.

ADMISSION OF DISSENTERS TO THE UNIVERSITIES.—There was never, perhaps, a more striking instance of unanimity in a large body of educated persons, than has been displayed in the subscription of the members of the University to the declarations against the admission of Dissenters into our Halls and Colleges. The following, which we pledge ourselves to be an accurate summary of the list of names, may be an interesting document to many of our readers; and Mr. Wood and his majorities in the reformed House of Commons will do well to consult it, before they finally resolve to force on the University of Oxford a class of persons of every sect, and professing every creed, alike repugnant to the feeling of her sons, and in direct contradiction to the statutes and ordinances of her founders.

University . . . . .	78	Brought forward . . .	1395
Balliol . . . . .	80	Trinity . . . . .	97
Merton . . . . .	43	St. John's . . . . .	97
Exeter . . . . .	106	Jesus . . . . .	62
Oriel . . . . .	112	Wadham . . . . .	53
Queen's . . . . .	118	Pembroke . . . . .	80
New College . . . . .	60	Worcester . . . . .	86
Lincoln . . . . .	62	St. Mary Hall . . . . .	14
All Souls . . . . .	47	Magdalen Hall . . . . .	46
Magdalen . . . . .	96	New Inn Hall . . . . .	1
Brasenose . . . . .	178	St. Alban Hall . . . . .	10
Corpus . . . . .	75	St. Edmund Hall . . . . .	44
Christ Church . . . . .	340		
Carried forward . . .	1395		2015

LADY CHAPEL.—Having on a previous occasion noticed the contest which had been entered into for the preservation of this splendid specimen of architecture, we now call the attention of our readers to a public meeting which was held in the Chapel on the 21st of June, for the purpose of receiving the Report of the Committee.

On the motion of J. J. Briscoe, Esq. M. P. for the eastern division of the county of Surrey, the Lord Bishop of Winchester was voted to the chair; and, after a warm and appropriate address, in which his Lordship alluded to the projected demolition of the City Churches, the business of the day was opened by the reading of the Report of the Committee. This document detailed at length the proceedings from the commencement of the struggle in favour of the Chapel, which being already before the public, it is unnecessary to refer to further.

It gave us great pain to learn, that although the public subscribed 2634*l.* 2*s.* to the fund, an amount more than adequate to the actual expense of the restoration, yet the contest in the Houses of Parliament, and the struggle with a party of the parishioners, had entailed on the Committee a responsibility to the extent of 1126*l.* 12*s.* 9*d.* To raise this sum by a further subscription was earnestly recommended to the meeting, and we learnt with pleasure, on the conclusion, that the additional subscriptions collected at the meeting amounted to above 370*l.*

This extraordinary addition to the demands on the Committee had been met with a disinterested liberality by a gentleman whose name is so intimately connected with the restoration of the Lady Chapel—we refer to Thomas Saunders, Esq. F.S.A.



who generously advanced all the necessary funds to meet the extra expense, and without which assistance the restoration of the Chapel would never have been effected.

J. J. Briscoe, Esq. M.P.; J. Richards, Esq. M.P.; the Rev. Drs. Dakins, Fancourt, Russell, and Kenney; the Rev. W. Mann, and the Rev. W. Curling, the Chaplain of St. Saviour's; with many other distinguished individuals and gentlemen of literary attainments, attended the meeting.

**CONVOCATION.**—At the late visitation of the Lord Bishop of Bath and Wells, holden at Bedminster, a petition to the King was agreed to by the Clergy of that deanery, entreating his Majesty to restore the privileges of the Convocation.—We hope the example will not be lost. If extensively adopted, we have no doubt it will succeed. At all events it is quite certain that success will never attend apathy and despair.

**UNITY OF THE VOLUNTARY SYSTEM.**—Since the decease of the late Mr. Thorpe, of Bristol, the accustomed divisions upon the appointment of a successor, among the members, have taken place, and a remnant are about to erect an opposition shop. Such conduct, so disgraceful to professing Christians, is almost a consequent upon the death of any dissenting teacher; and yet the Voluntary System can be advocated by Binney, Howitt and Co., as though it were as perfect as themselves. The truth is, every modern Dissenter is a democrat at heart, and *voluntary* submission is out of his code.

**ORCHESTRA AT WESTMINSTER ABBEY, AT THE ROYAL MUSICAL FESTIVAL.**—A new organ was fixed in the centre of the temporary orchestra, and at each of the extreme ends was placed a pair of drums, one of which measured no less than 45 inches across. Exactly central, commanding a view of the whole of the orchestra, and immediately behind the principal vocalists, stood the conductor, and a little higher up, the leader. The band consisted of 7 organists, 80 first and second violins, 32 tenors, 18 violoncellos, the same number of double basses, 10 flutes, 12 obois, 8 clarionets, 12 bassoons, 10 horns, 8 trumpets, 8 tromboni, 2 ophicleides, 2 serpents, 1 side drum, tower drum, and other drums an octave higher. There were about 40 principal singers. The semi-chorus consisted of 12 cantos, 8 altos, 8 tenors, and 12 basses. The chorus contained 112 cantos, 60 altos, 56 tenors, and about 90 basses, making an orchestra of 574 of the best performers in the kingdom. The sum of nearly eight thousand pounds was collected, of which each of the four Societies mentioned in our number for June, p. 388, have received nineteen hundred pounds.

**THE ARCHBISHOP OF YORK'S public days at Bishopsthorpe, this year, will be on the 7th and 14th of August.**

**NEW CHURCH.**—The foundation stone of a new church at Dinnington (endowed by the Warden and Fellows of Merton College, Oxford, and Matthew Bell, Esq.), was laid on the 10th instant, by William Robson, Esq., when an appropriate prayer was delivered by the Rev. J. R. Furness, M.A. curate of the parish.

**TRANSLATION OF BISHOPS.**—Of the present bench 12 have not been translated at all, 13 have been translated once, and one only has been translated twice; and the average time during which the present possessors have held their sees is eight years and eight months. Since the Restoration there have been, exclusive of the present bench, 242 bishops,—of whom 148 were never translated, 71 were translated once, 22 twice, and one three times. The average holding of a see for that period is something above 10 years.

**LORD WALSHINGHAM**, following the example of his brother-in-law, the Earl of Guilford, has resigned his prebendal stall at Winchester, which has been conferred upon the Rev. Philip Jacob, Rector of Crawley, near that city.

**ARCHBISHOP BERESFORD.**—The Lord Primate of Ireland (Lord John Beresford, Archbishop of Armagh) has subscribed 8,000*l.* to the restoration of the ancient cathedral of Armagh, the foundation stone of which was laid by the Very Rev. the Dean on the 21st ult. The vast superstructure of the venerable tower, weighing 4000 tons, is to be supported during the relaying the foundation of the piers, without removing a single stone from the upper part of this immense tower, by means of some very ingenious mechanism invented by L. N. Cottingham, Esq., the architect.

**BISHOP BITTEN.**—The Dean and Chapter of Exeter in new paving and beautifying their ancient cathedral, found last week the leaden coffin of Bishop Bitten, who died in 1307. Near the bones of the finger was discovered a sapphire ring, set in gold, in the centre of which is engraved a hand, with the two fore fingers extended in the attitude of benediction.

**LAMPETER COLLEGE.**—Mrs. Butler, widow of the Rev. R. Butler, of Inkpen, Berks, has bequeathed £2,000 to the Bishop of St. David's, in trust, to receive the interest, and apply it to the use of the College at Lampeter.

**MISSIONARY MEETINGS.**—Dr. Lushington has given it as his opinion, that Missionary Meetings held in Churches, without authority from the Crown or the Diocesan, are illegal.

**HARROW SCHOOL.**—The Governors' Scholarships of Harrow School, for this year, have been awarded to Mr. Thomas Fassett Kent, son of Thomas Kent, Esq. formerly of Trinity College, and step-son of the Lord Bishop of London; and Mr. Charles T. Wilson, son of Horace H. Wilson, Esq., Professor of Sanscrit in the University of Oxford.

**ORDINATIONS.**—The Archbishop of York intends to hold a General Ordination at Bishopsthorpe, on Sunday, the 3d of August.

The Bishop of Bath and Wells will hold an Ordination at Wells, on Sunday the 19th of October.

#### ORDINATIONS.—1834.

*Carlisle* . . . . June 22. | *Chichester* . . . . June 22.  
*Winchester* . . . . . July 6.

#### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Barton, John Luke . . . . .	B.A.	St. John's	Camb.	Winchester
Bazeley, F. Ley ( <i>let. dim.</i> ) . . . .	B.A.	Queen's	Camb.	Carlisle
Brock, Octavius . . . . .	M.A.	Brasenose	Oxf.	Winchester
Bull, Alfred N. ( <i>let. dim.</i> ) . . . .	B.A.	Sidney	Camb.	Carlisle
Cartwright, Richard B. ( <i>let. dim.</i> ) . . . .	B.A.	Queen's	Camb.	Carlisle
Chichester, Charles ( <i>let. dim.</i> ) . . . .	S.C.L.	Downing	Camb.	Carlisle
Clark, George ( <i>let. dim.</i> ) . . . .	M.A.	University	Oxf.	Winchester
Clutterbuck, Henry . . . . .	B.A.	St. Peter's	Camb.	Chichester
De Visme, Louis . . . . .	B.A.	Balliol	Oxf.	Chichester
French, Francis . . . . .	B.A.	Oriel	Oxf.	Winchester
Gallichan, James . . . . .	B.A.	St. John's	Camb.	Winchester
Hill, John H. ( <i>let. dim.</i> ) . . . .	B.A.	St. Peter's	Camb.	Carlisle
Hodges, Henry . . . . .	B.A.	University	Oxf.	Chichester
Jones, Edward . . . . .	M.A.	Corpus Christi	Camb.	Winchester
Kell, William ( <i>let. dim.</i> ) . . . .	B.A.	St. John's	Camb.	Carlisle
Kinsman, Richard B. ( <i>let. dim.</i> ) . . . .	B.A.	Trinity	Camb.	Carlisle
Law, Hon. Wm. T. ( <i>let. dim.</i> ) . . . .	M.A.	St. Peter's	Camb.	Carlisle
Mac Farquahar, Wm. Pitt . . . .	B.A.	Trinity	Dublin	Winchester
Mackenzie, Wm. Bell ( <i>let. dim.</i> ) . . . .	B.A.	Magdalen	Oxf.	Carlisle

Name.	Degree.	College.	University.	By Bishop of
Menzies, Alfred . . . . .	B.A.	Trinity	Oxf.	Winchester
Mills, John ( <i>let. dim.</i> ) . . . . .	B.A.	Pembroke	Camb.	Carlisle
Molineux, Wm. H. ( <i>let. dim.</i> ) . . . . .	M.A.	Clare Hall	Camb.	Carlisle
Morgan, Wm. ( <i>let. dim.</i> ) . . . . .	B.A.	Wadham	Oxf.	Carlisle
Niven, Wm. ( <i>let. dim.</i> ) . . . . .	Lit.			Winchester
Oliver, Wm. M. ( <i>let. dim.</i> ) . . . . .	M.A.	St. Peter's	Camb.	Carlisle
Owen, Edward ( <i>let. dim.</i> ) . . . . .	M.A.	Worcester	Oxf.	Carlisle
Pelham, Hon. John Thomas . . . . .	B.A.	Christ's	Oxf.	Chichester
Rawlings, Edward ( <i>let. dim.</i> ) . . . . .	L.L.B.	Trinity	Camb.	Carlisle
Shorting, Charles ( <i>let. dim.</i> ) . . . . .	B.A.	St. Peter's	Camb.	Carlisle
Sterling, John . . . . .	B.A.	Trinity	Camb.	Chichester
Sewell, James Edward . . . . .	B.A.	New	Oxf.	Winchester
Todd, James F. ( <i>let. dim.</i> ) . . . . .	M.A.	Trinity	Camb.	Carlisle
Walters, Charles . . . . .	B.A.	Merton	Oxf.	Winchester
Whiting, Walter John ( <i>let. dim.</i> ) . . . . .	B.A.	Magdalen	Camb.	Carlisle
Whytt, James ( <i>let. dim.</i> ) . . . . .	B.A.	St. Edm. H.	Oxf.	Carlisle
Williams, Wm. ( <i>let. dim.</i> ) . . . . .	B.A.	Jesus	Oxf.	Carlisle

## PRIESTS.

Baily, Wm. P. ( <i>let. dim.</i> ) . . . . .	B.A.	Clare Hall	Camb.	Carlisle
Blakesley, Joseph W. ( <i>let. dim.</i> ) . . . . .	M.A.	Trinity	Camb.	Carlisle
Braune, George Martin . . . . .	B.A.	Sidney	Camb.	Winchester
Brooke, Wm. ( <i>let. dim.</i> ) . . . . .	B.A.	King's	Camb.	Carlisle
Cathrow, Edward John . . . . .	B.A.	Corpus Christi	Camb.	Winchester
Curries, Horace Gore . . . . .	M.A.	Oriel	Oxf.	Winchester
Docker, Edmund . . . . .	B.A.	Christ's	Camb.	Winchester
Dunn, Robert James . . . . .	B.A.	Exeter	Oxf.	Winchester
Edgar, E. R. ( <i>let. dim.</i> ) . . . . .	M.A.	Downing	Camb.	Carlisle
Escott, Charles Sweet . . . . .	B.A.	Exeter	Oxf.	Winchester
Gaskin, Thomas ( <i>let. dim.</i> ) . . . . .	B.A.	Jesus	Camb.	Carlisle
Glover, Frederick Augustus . . . . .	B.A.	St. Peter's	Camb.	Winchester
Hailstone, John ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
Hind, Joshua Simon . . . . .	B.A.	St. Peter's	Camb.	Winchester
Hymers, John ( <i>let. dim.</i> ) . . . . .	M.A.	St. John's	Camb.	Carlisle
Johnson, Wm. Cooper . . . . .	B.A.	Merton	Oxf.	Chichester
Langshaw, George ( <i>let. dim.</i> ) . . . . .	M.A.	St. John's	Camb.	Carlisle
Larken, Edmund Roberts . . . . .	B.A.	Trinity	Oxf.	Winchester
Light, Henry Wm. M. ( <i>let. dim.</i> ) . . . . .	B.A.	University	Oxf.	Carlisle
Ludlow, Arthur R. ( <i>let. dim.</i> ) . . . . .	B.A.	Oriel	Oxf.	Carlisle
Maddock, Edward Knight . . . . .	B.A.	Catharine	Camb.	Winchester
Merivale, Charles ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Carlisle
Nicholson, Wm. . . . .	B.A.	Christ's	Camb.	Winchester
Parson, Richard . . . . .	B.A.	Magdalen	Oxf.	Chichester
Pooke, Wm. Henry . . . . .	B.A.	Worcester	Oxf.	Winchester
Poole, Thomas E. ( <i>let. dim.</i> ) . . . . .	B.A.	Magdalen	Oxf.	Carlisle
Pound, Wm. ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Carlisle
Rangley, Wm. D. ( <i>let. dim.</i> ) . . . . .	M.A.	Queen's	Camb.	Carlisle
Selwyn, George A. ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Carlisle
Smith, Henry ( <i>let. dim.</i> ) . . . . .	B.A.	Pembroke	Camb.	Carlisle
Steel, Thomas H. ( <i>let. dim.</i> ) . . . . .	M.A.	Trinity	Camb.	Carlisle
Tate, Wm. Bunting . . . . .	M.A.	Trinity	Camb.	Winchester
Vincent, Wm. . . . .	B.A.	Christ's	Oxf.	Chichester
Yate, Charles ( <i>let. dim.</i> ) . . . . .	M.A.	St. John's	Camb.	Carlisle

Deacons, 36.—Priests, 34.—Total, 70.

## CLERICAL APPOINTMENTS.

Name.	Appointment.
Alderson, R. . . . .	Vicarage of Burniston, near Bedale.
Allott, R. . . . .	Living of Killeney, and Precentorship of Armagh.
Balfour, J. . . . .	Head Mast. of Chester Grammar School.

<i>Name.</i>	<i>Appointment.</i>
Bright, J. H. . . . .	Minor Can. of Ely Cath. and Mast. of Ely Grammar School.
Byers, J. S. . . . .	Curacy of St. Martin's, Leicester.
Darby, M. B. . . . .	Domestic Chapl. to Lord Wodehouse.
Furlong, — . . . . .	Curacy of Tuam.
Goodchild, C. W. . . . .	Second Mast. of Yarmouth Grammar School, Norfolk.
Guinness, — . . . . .	Curacy of Dunmore, Ireland.
Hesketh, — . . . . .	Chapl. to the Magdalen Hospital, London.
Hill, R. . . . .	Living of Aughbagallon, Ireland.
Hine, George H. . . . .	Chapl. of New Prison, Tothill Fields.
Jeune, Francis . . . . .	Head Mast. of Birmingham Free Grammar School.
Lynam, Robert . . . . .	Head Mast. of Church of England School, Hackney.
Manisty, J. . . . .	New Chapel, Shildon, Durham.
Mills, William . . . . .	Mast. of Exeter Free Grammar School.
Minnett, — . . . . .	Chapel of Heywood, near Rochdale.
Moore, — . . . . .	Vicarage of Bannow, Ireland.
Newland, Dr. . . . .	Living of Ferns, Ireland.
Potter, Lewis . . . . .	Living of Ballisodare, Sligo.
Richards, Solomon . . . . .	Preb. of Clones, Ferns.
Roberts, J. . . . .	Domestic Chapl. to Lord Dinorban.
Russell, F. . . . .	Assistant Minister of Romsey Chapel.
St. Quintin, G. . . . .	Minister of Trinity Chapel, Southampton.
Sanders, Henry . . . . .	Head Mast. of Tiverton School.
Short, M. L. . . . .	Living of Clonmethon, Ireland.
Smith, W. . . . .	Presidentship of Diocesan School of Derry.
Stewart, J. A. . . . .	Surrogate for the Diocese of Hereford.
Taylor, R. Mitford . . . . .	Curacy of St. Nicholas, and Evening Lect. of St. John's, North Shields.
Twigg, Thomas . . . . .	Rect. of Pomeroy, Ireland.
Wagstaff, John Stoupe . . . . .	Lect. of Grantham.
White, J. . . . .	Curacy of St. Werburgh's, Ireland.
Wodehouse, G. Lillee . . . . .	Domestic Chap. to Lord Wodehouse.
Wyatt, A. M. . . . .	Perpetual Curacy of Perry Barr Chapel, Staffordshire.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anderson, R. . . . .	Bidminster, V.	Cheshire	Chester	Duke of Cleveland
Ashfield, C. R. . . . .	Burgate, R.	Suffolk	Norwich	Bp. of Ely
Bagly, Wm. G. . . . .	Midhurst, V.	Sussex	Chich.	W. S. Poynty, Esq.
Belcher, G. P. . . . .	Butterton, P.C.	Stafford	Lichfield	Vic. of Mayfield
Bienerhassett, J. . . . .	Hermitage, V.	Dorset	P. of Sarum	Lord Chancellor
Blunt, E. P. . . . .	Hampreston, R.	Dorset	Bristol	C. & H. Warland, Esqs.
Brown, E. . . . .	Berry Pomeroy, V.	Devon	Exeter	{ R. W. Newman, and W. J. Denne, Esqs.
Brown, R. . . . .	Southwick, V.	Northam.	Peterb.	W. Lynn, Esq.
Browne, J. . . . .	Milton, P.C.			
Butler, Thomas . . . . .	Langar, R.	Notts	York	The King
Bywater, John . . . . .	Morley, R.	Devon	Exeter	J. H. Leale, Esq.
Cartwright, T. J. . . . .	Roystone	Derby		
Cory, J. J. . . . .	Aylsham, V.	Norfolk	Norwich	D. & C. of Canterb.
Creyke, S. . . . .	Wigginton, R.	York	York	Lord Chancellor
Davy, Charles . . . . .	Inglesham, V.	Wilts	Salisbury	Bp. of Salisbury
Dixon, W. H. . . . .	Sutton-on-the-Forest, R.	York	York	Abp. of York
Earle, F. C. B. . . . .	{ Leiston, P.C. Sidewell-Chapelry	{ Suffolk	Norw.	{ Haberdashers' Company
Fisher, J. L. . . . .	Badgworth, R.	Somerset	B. & Wells	Sir J. Mordaunt, Bt.
Gabb, J. F. S. . . . .	Charlton Kings, P.C.	Gloster	Gloster	Jesus Coll. Oxf.
Gorton, R. . . . .	Baddingham, R.	Suffolk	Norwich	Rev. R. Gorton
Gregory, Francis . . . . .	Mullyon, V.	Cornwall	Exeter	Bp. of Exeter
Harcourt, W. V. . . . .	Bishopsthorpe, V.	York	York	Abp. of York
Harris, P. B. . . . .	Deene, R.	Northam. Peterb.		Rec. of Cardigan

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Herbert, D. . . .	Rhydbryw, C.	Brecon	St. Dav.	Vicar of Llywell
Hewitt, George . .	Sandon, R.	Essex	London	Queen's C. Camb.
Hierns, Henry . .	Stoke Rivers, R.	Devon	Exeter	Rev. H. Hierns
Hockin, W. . . .	Blackawton, V.	Devon	Exeter	J. H. Seale, Esq.
Hopkinson, S. E. .	Thorpe, V.	Lincoln	Lincoln	
Hotham, Edwin . .	South Cave, V.	York	York	H. G. Barnard, Esq.
Hughes, J. . . .	Llanbadarn-Vawr, V.	Cardigan	St. Dav.	Bp. of St. David's
Hurst, S. S. . . .	Over, P. C.	Camb.	Ely	Trinity Coll.
Hustwick, Robert .	Morcott, R.	Rutland	Peterb.	Rev. E. Thorold
Jacob, Philip . . .	Preb. in Cath. Church of Winchester			Bp. of Winchester
Jones, D. . . .	Cadoxton, near Neath, V.	Glamorg.	Llandaff	C. H. Leigh, Esq.
Laffer, J. A. H. . .	St. Gennis, V.	Cornwall	Exeter	Sir W. Molesworth, Bt.
Lewis, J. . . .	Llanrwst, V.	Cardigan	St. Dav.	Bp. of St. David's
	Rhoslie, C.			
Palin, Wm. . . .	Stifford, R.	Essex	London	Pemb. Coll. Oxf.
Parker, E. . . .	Stoke Gifford, V.	Gloster	Gloster	Duke of Beaufort
Parr, J. C. . . .	Parkstone, C.	Dorset	Bristol	
Price, George . . .	Offord Clurry, R.	Hunting.	Lincoln	Bp. of London
Reynolds, Charles .	Great Fransham, R.	Norfolk	Norwich	F.R. Reynolds, Esq.
Seawell, H. W. . .	Little Berkhamstead, R.	Hertford	Lincoln	Marq. of Salisbury
Skinner, W. J. . .	Whitfield, R.	Northam.	Peterb.	Worcester Coll. Oxf.
Staveley, — . . .	Darwen-Over, C.	Lancas.	Chester	V. of Blackburn
Tennant, S. . . .	Hatfield Broad Oak, V.	Essex	London	Trin. Coll. Camb.
Trollope, Wm. . .	Great Wigston, V.	Leicester	Lincoln	Gova. of Chr. Hosp.
Vaghan, T. C. . .	Cumwhiton, R.	Cumb.	Carlisle	D. & C. of Carlisle
	Min. Can. Carlisle Cath.			

**CLERGYMEN DECEASED.**

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Amphlett, J. . . .	Dodderhill, V.	Worcest.	Worcest.	T. Holbetch, Esq.
Bridges, N. . . .	Willoughby, V.	Warwick	Lichfield	Magdalen Coll. Oxf.
Buck, J. . . .	Great Fransham, R.	Norfolk	Norw.	F.R. Reynolds, Esq.
	West Newton, R.			Lord Chancellor
Edwards, E. . . .	Offord Clurry, R.	Hunt.	Lincoln	Bp. of London
	All Saints, Huntingdon, R.			Lord Chancellor
Fryer, W. . . .	Cam, V.	Gloster	Gloster	Bp. of Gloster
	Wheatenhurst, P.C.			Trustees
Gaskell, Thomas .	Newton, P.C.	Lancas.	Chester	Manchester Coll. Ch.
Keeling, W. . . .	Pendleton, P.C.	Lancas.	Carlisle	Vicar of Eccles
Marshall, W. . . .	Holloway, P.C.	Middles.	London	Vicar of Islington
Moreton, Wm. . .	Willenhall, P.C.	Stafford	Lichfield	Lord of the Manor
Mossop, John . .	Baston, V.	Lincoln	Lincoln	Lord Chancellor
	Langtoft			Sir G. Heathcote, Bt.
Rudd, T. J. . . .	Blythe, V.	Notts	York	Trin. Coll. Camb.
	Preb. of Southwell			
Skillicorne, R. S. .	Saliford, R.	Oxford	Oxford	R. S. Skillicorne
Squire, J. F. . . .	Beauchampton, R.	Bucks	Lincoln	Caius Coll. Camb.
Thomas, T. . . .	Kingswood, P.C.	Wilts	Gloster	Parishioners
Toogood, J. J. . .	Nidstone, R.	Wilts	Salisb.	P. Templeman, Esq.
	Broadhinton, V.			St. Nick's Hosp. Salisb.
	Baddingham, R.	Suffolk	Norwich	Rev. R. Gorton
	Martham, V.			
Whittingham, Paul	St. Saviour, Norwich, R.	Norfolk	Norwich	D. & C. of Norwich
	Sedgford, V.			
	Min. Can. Norwich Cath.			
Wood, J. Mare . .	Stoddendon, V.	Salop	Hereford	

<i>Name.</i>	<i>Appointment.</i>
Colhoun, A. . . .	Rector of Dunford, Devonshire.
Davies, W. . . .	Curate of New Shoreham, Sussex.

<i>Name.</i>	<i>Appointment.</i>
Evans, David . . . . .	Formerly Mast. of Grammar School, Bromyard.
Gore, — . . . . .	Rector of Mulrankin, Ireland.
Graham, J. . . . .	Rector of Pomeroy, Ireland.
Mullens, J. . . . .	Late Minister of Balham Hill Chapel.
Stevens, Brook B. . . . .	Lect. of Protestant Episcopal Chapel, Montreal.
Stevenson, W. . . . .	Curate of Maryborough.
Taylor, George. . . . .	Curate of Langton Maltravers, Dorsetshire.

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## OXFORD.

### ELECTIONS.

At Magdalen College, the election has terminated in favour of the following gentlemen :—

*Demies.*—Mr. Moore, Warwickshire ; Mr. Emeris, Lincolnshire.

*Probationary Fellows.*—Rev. John Posthumous Wilson, M. A. (late Demy), Lincolnshire ; Mr. Charles William Borrett, B.A. (late Demy), Diocese of Norwich ; Rev. William Richardson, B.A. Wadham College, Yorkshire ; Mr. Roundell Palmer, B.A. Trinity College, Oxfordshire.

Mr. John Philip Hugo, B.A. of Wadham College, and Mathematical Scholar 1834, and Mr. Wm. Wyatt Woolcombe, Commoner of Exeter College, have been elected Fellows of Exeter.

Messrs. William Hunter and Frank Burges, Scholars of St. John's College, and Mr. Edward Everard Rushworth, of kin to the founder, have been admitted Actual Fellows of St. John's ; and Messrs. Francis Hessey, Henry Coombs, and Edward John Pogson (all from Merchant Tailors' School) have been admitted Scholars of the same Society.

Charles Browne Dalton, B.A. Scholar of Wadham, has been elected Probationary Fellow, and Charles Rumsey Knight, of kin to the founder, and Charles Nevinston, from the School of Charter-house) have been elected Scholars of Wadham ; and Arthur Charles Tarbut, B.A. and Thomas William Allies, B.A. Probationary Fellows, have been elected Actual Fellows of that Society.

The Rev. Henry Robert Harrison, M.A. of Lincoln College, has been elected a Fellow of that Society ; and Mr. Edward Wells an Actual Fellow of New College.

Mr. William Burnett, Commoner of Trinity College, has been admitted a Scholar of New College.

The election has taken place at Winchester College, and the following gentlemen have been placed on the highest part of the roll, for the successions at New

College :—Messrs. Price, Hall, Upton, Lee, Tripp, Jarvies, Bathurst, Bedford, and Baker. The following prize compositions were recited on the occasion :—

**GOLD MEDALS.**—*English Essay.*—"Dead Counsellors are safest;" A. W. Baker, Commoner.

*Carmen Latinum.*—"Lex data in Monte Sina;" N. Darnell, on the Foundation.

**SILVER MEDALS.**—*Oratio Latina.*—"Cicero in M. Antonium;" W. Darnell, on the Foundation.

*English Speech.*—"Æschines against Ctesiphon;" J. Story, Commoner.

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### DEGREES CONFERRED.

#### DOCTOR IN DIVINITY.

Rev. Francis S. Newbold, Brasenose Coll.

#### DOCTOR IN CIVIL LAW.

Rev. R. Spranger, Jesus Coll. Grand Comp.

#### BACHELORS IN DIVINITY.

Rev. F. Harrison, Fellow of Magdalen Coll.

Rev. Francis S. Newbold, Brasenose Coll.

#### BACHELOR IN CIVIL LAW.

Rev. George Landon, M.A. Worcester Coll.

#### MASTERS OF ARTS.

Rev. Charles Whitcombe, Oriel Coll.

Rev. John Mill Chanter, Oriel Coll.

Rev. T. C. Curties, Fellow of St. John's Coll.

Rev. Charles Cameron, Queen's Coll.

#### BACHELORS OF ARTS.

Rev. William Kemble, Lincoln Coll.

Henry E. Wall, Fellow of New Coll.

John Evans, Queen's Coll.

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Rev. Christopher Jeaffreson, M.A. of Pem. Coll. Camb., has been admitted *ad eundem*.



CAMBRIDGE.

ELECTIONS.

W. D. Evans, B. A. has been elected a Fellow of St. Peter's College; Francis Hildyard, a Fellow of Clare Hall; and Henry Paul Measor, a Fellow of King's College.

The following gentlemen have been appointed Select Preachers,—each for the month to which his name is affixed:—

1834. *Nov.* . Rev. H. J. Rose, Trin. Coll.  
*Dec.* . Rev. W. J. Walker, Qu. Coll.  
1835. *Jan.* . Rev. Mr. Lawson, St. John's Coll.  
*Feb.* . Rev. Mr. Ward, Trin. Coll.  
*March.* Rev. T. Dale, Cor. Chr. Coll.  
*April.* Rev. H. Howarth, St. John's Coll.  
*May.* Rev. Prof. Scholefield, Trin. Coll.

GRACES.

The following have passed the Senate:

To continue the Fitzwilliam Syndicate to the expiration of the ensuing term, and to empower them to receive plans and estimates of a new Museum from such Architects as may be disposed to supply them gratuitously, to be submitted to the Senate for their judgment and selection.

To affix the University seal to an answer to a bill in Chancery, filed against the Chancellor, Master, and Scholars of the University of Cambridge, in the matter of Hobson's Trust.

To affix the University seal to the diplomas of Dr. Wilmot, of Caius, Dr. Frampton, of St. John's, Dr. Stewart, of Queens', and Dr. Lemann, of Trinity College.

To appoint Mr. Fendall, of Jesus College, Deputy Proctor in the absence of Mr. Lodge.

To appoint Mr. Bunch, of Emmanuel College, Deputy Proctor in the absence of Mr. Graham.

To extend the time allowed to the Old Press Syndicate for making their report, to the expiration of the ensuing term.

FITZWILLIAM MUSEUM.—The Syndics have published the following information, which is to be communicated to such Architects as may be disposed to offer gratuitously plans and estimates for the Fitzwilliam Museum, in conformity with the grace of the Senate, dated June 28, 1834:—

"It is intended to provide for the reception of the present collection, the bequest of the late Mr. Mesman, consisting of about 200 pictures, and possible future additions.

"The portion of the Museum to be first erected is intended to occupy the centre of the site; which will be out of lease at Michaelmas, 1835. The sum to be expended upon the erection of this portion of the Museum is not to exceed £40,000.

"The portion of the ground plan, designated as a part of St. Peter's College Grove, being subject to no lease, will be available for any purpose connected with the proposed building.—The plans and estimates must be sent to the Vice-Chancellor on or before the 12th of November next."

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. John Morton, Trin. Coll.

LICENTIATES IN PHYSIC.

Charles James Berridge Aldis, Trin. Coll.  
Francis Jackson, Clare Hall.

MASTER OF ARTS.

John Price Alcock, of St. John's Coll.

BACHELOR OF ARTS.

Thomas Sanders, King's Coll.

On Tuesday, July 1, being Commencement Day, the following Doctors and Masters of Arts were created:—

DOCTORS IN DIVINITY.

Rev. John Greenwood, St. Peter's Coll.  
Rev. Charles Jenkin, St. Peter's Coll.  
Rev. Thomas Homer, Trinity Coll.

DOCTORS IN PHYSIC.

John Burnett Stuart, Queen's Coll.  
John Bramston Wilmot, Caius Coll.  
Algernon Frampton, St. John's Coll.

## MASTERS OF ARTS.

KING'S COLL.	Robert Holland	ST. JOHN'S COLL.	Charles L. Higgins
L. W. Sampson	John S. Winter		William Webb
E. H. F. Vallancey	John Bates	Thomas Boustead	Thomas Boodle
J. E. S. Legh	Charles F. Chawner	Samuel Earnshaw	W. J. A. Abington
F. James Wethered		Allen Vawdrey	Samuel J. Gambier
Charles Wilder	QUEEN'S COLL.	William Lees	Robert Devey
Charles Chapman	Stephen R. Cattley	William S. Grey	William E. Lumb
Harry Dupuis	John N. Peill	Robert M. Atkinson	William H. Tudor
ST. PETER'S COLL.	John Kirk Marsh	William Haworth	Frederic J. Newall
F. M. Randall	Thomas Smithett	Howell James	Charles Warren
William M. Oliver	Isaac Green	Thomas Stone	William G. Harrison
R. Paul Amphlett	Frederic Liardet	J. N. G. Armytage	John Finley
Gilbert H. Langdon	Robert B. Burgess	John B. Fletcher	John Worledge
Henry T. Bower	Richard B. Favell	William Tyrrell	Harry Corles
John Bird	John P. T. Wyche	Samuel S. Keeble	Richmond Powell
Charles Klanert	Henry S. Richmond	Henry C. Eaton	Henry W. Sheppard
CLARE HALL.	William Biscoe	William H. Hoare	Charles R. Kennedy
Francis Hildyard	Claudius Sandys	Thomas Woodward	Robert Whiston
John Maber	Thomas Owston	George A. Selwyn	Roger Bass
Richard Drake	CATH. HALL.	John E. Shadwell	Thomas Entwisle
Isaac Spooner	John Dixon Frost	Josias Rock	William Entwisle
John F. Bullock	William Wales	Charles P. Villiers	Frank Wormald
Percy B. Harris	William Tomkins	Thomas W. Greaves	John Yelloly
PEMBROKE COLL.	G. L. Weddall	MAGDALENE COLL.	J. S. Bolden
John Mills		Francis B. Tate	John H. Bailey
John Mills, jun.	JESUS COLL.	Percy H. Crutchley	John Scott
Thomas Fleming	Thomas Gaskin	Henry W. Lloyd	James W. Colville
William K. Izon	John Shaw	Henry John Hasted	John Handley
John H. Groomie	Matthew Plummer	Henry Butler	W. S. T. M. Turner
W. B. Dalton	George S. Thomson	TRINITY COLL.	Robert Baldwin
CAIUS COLL.	John Peter Degex	David H. Leighton	John Foster
A. De La Mare	H. G. Grazebrooke	B. Dann Walsh	David Morton
William French	CHRIST'S COLL.	Samuel E. Walker	EMMAN. COLL.
Joseph S. Hodgson	Thomas Walker	C. J. B. Aldis	Thomas Foster
Richard Rigg	Thomas Stanton	Thomas W. Meller	Charles H. Swann
Edward T. Minty	John Graham	J. H. L. Cameron	George Wingfield
TRINITY HALL.	John Stacey	W. H. R. Read	Peyton Blakiston
Arthur P. Groom	Charles Otter	George Perry	SIDNEY COLL.
Daniel D. Sampson	John S. Drinkald	J. W. Blakesley	Henry C. Davies
Thomas B. Wells	George H. Fisher	George Paton	George N. Smith
Charles H. Jenner	Thomas N. Jackson	John Lyons	DOWNING COLL.
Thomas Walker	Robert H. Webb	James Spedding	Charles Humfrey
CORP. CHR. COLL.	M. Parrington	Thomas Tate	Gerald Carew
James Stovin	George Proctor	John L. Walton	
John T. Day		Henry Geary	
		John W. Hillyard	

## NOTICES TO CORRESPONDENTS.

At the particular request of our Correspondent, "Z. Z.," we beg to acknowledge the receipt of a communication; and, using the writer's own words, to say, "we shall make use of the Letter in any way we please."

"A Constant Reader" has been received.

Our thanks are greatly due to "W. F." for the many Psalms and Hymns with which he has favoured us for our projected Selection. The same is *particularly* due to our friend at Wellington.

A "Lay Member of the Established Church" must surely misunderstand us. We could not hold his "Gift" up to *ridicule*, which contains so many excellent and instructive quotations. It was the mixture that startled us.

We will attend to the request of "H. J. B."